Occult Theocrasy

Lady Queenborough

Occult Theocrasy

~

EDITH STARR MILLER,

LADY QUEENBOROUGH

OCCULT THEOCRASY

IN TWO VOLUMES

VOLUME I

THEOCRASY. (Adaptation of Gr. θεοκρᾶσία, from θεο-ς god + κρᾶσία mingling).

1. Anc. Myth. A mingling of various deities or divine attributes into one personality ; also a mixture of the worship of different deities.

MURRAY : NEW ENGLISH DICTIONARY.

FOREWORD

THIS BOOK makes no claim to literary merit. It is simply a work of research and documentation, giving evidence and facts which I trust will help the reader in drawing his own conclusions.

In the course of my researches as an international political investigator into the causes of social unrest, I have probed the depths of infamy which now surrounds, not ours only, but also the next generation, whose right to lead a decent life should be as good as was ours. As a woman of the world I have witnessed things the existence of which I did not suspect and I have realised that, due to my " protected " position in life. they should never have been expected to have come to my knowledge. Let me tell every woman, however much " protected", whether Dairymaid or Duchess, that the safeguards which she imagines to be thrown around herself are but a mirage of the past. Her own and her children's future are at the mercy of those " forces " the activities of which it has been my business, for the

last ten years, to follow as one of a group of investigators.

Today, most of the *good* people are afraid to be good. They strive to be broadminded and tolerant ! It is fashionable to be tolerant — but mostly tolerant of evil — and this new code has reached the proportions of demanding intolerance of good. The wall of resistance to evil has thus been broken down and no longer affords protection to those who, persecuted by evil doers, stand in need of it.

Worse still, there are cases wherein virtuous people's good name is relentlessly " filched from them ", but no effort will be made by the presumed good people to rally to their defence. Happy are they if they themselves can discover the cause of their ruin, materiel or moral, either partial or total.

In offering this book to the public, I have endeavoured to expose some of the means and methods used by a secret world, one might almost say an underworld, to penetrate, dominate and destroy not only the so-called upper classes, but also the better portion of all classes. There are those who feel confident that if they refrain from joining any society or group and avoid entanglements, no harm can befall them. To such, let me say that situations can be, and are, created for innocent dupes every day and wrecked homes are the direct result. Neither fortune nor a blameless

life led, as it were, in an island of strict virtue in the midst of a tumultuous sea of evil, spells security.

Irrefutable evidence of a particular example of underworld tyranny has come into my possession. The victim's guilt was her reluctance to step from virtue into the mire of evil which surrounded her. Moreover she was intolerant of evil and sought to oppose and destroy it. The case of her persecution at the hands of her foes is complete. She belonged to what is termed Society as did also some of the other actors in this bewildering drama. The world, social, financial, legal and, shall we say also, the underworld, leaving to this word its generally accepted literal meaning, knows them. So many Jekylls and Hydes stalk about unsuspectingly in our midst !

From such an example I have been led to the conclusion that, among others, three factors can help one from being completely destroyed by the combined forces of that " underworld " : a flawless life, independent means and real friends, all three of which must be backed by a fearless determination to fight evil on all points of the Masonic compass.

In these days when apparently vice triumphs and virtue must be penalized, it may be well for all of us to fight the undertow by which our children may be dragged under and must of necessity perish. Vice rings and secret societies

form but one vortex into which youth is drawn and destroyed whilst the " good people ", because of their ignorance, look on helplessly in despair.

It is for their instruction that this book has been written. Its compilation has taken several years and, had it not been for the generous efforts of one of my friends, Mme de Shishmareff, and of several other persons, I would never have been able to complete the task which I set out to accomplish.

What must concern us all now is the protection of decency or, in other words — *Equal rights* — for such as are not vice adepts.

This book is not complete. It will never be complete, but for the present it must remain as a study of the root conditions which have led to present day subversive upheavals and the overthrow of the principles of Christian civilization.

EDITH QUEENBOROUGH

OCCULT THEOCRASY

TABLE OF CONTENTS

VOLUME I

PART I

THE MYSTERIES OF FREEMASONRY

Chapter

I. — The Religion of the Secret 21
II. — The Meaning of Occultism 24
III. — Brahminism 44
IV. — Mazdeism (Zoroastrianism), Jainism 65
V. — Confucianism and Taoism 71
VI. — Egyptian Esoterism 73
VII. — Judaism, The Pharisees 75
VIII. — Orpheism and the Pagan Mysteries 90
IX. — The Druids 100
X. — Christianity 105
XI. — Manicheism 108
XII. — Witchcraft 112
XIII. — The Gnostics (The Heretics) 118
XIV. — Lamaism 123
XV. — The Yezidees (Devil Worshippers) 131
XVI. — Orthodox Islam 133
XVII. — Unorthodox Islam, The Ishmaelites, The Lodge of Cairo 134
XVIII. — The Druses 138
XIX. — The Assassins 140
XX. — The Knights Templar 143
XXI. — Knights of Malta 146
XXII. — The Rosicrucians 147
XXIII. — Cathares, Albigenses, Waldenses 163

Chapter
XXIV. — The Moravians or The Order of Religious Freemasons, etc. . . . 165
XXV. — The Anabaptists. . . . 171
XXVI. — Grand Lodge of England. . . . 174
XXVII. — The Gospel of Revolution. . . . 183
XXVIII. — The Preparation. . . . 188
XXIX. — General Pepe and " The One Big Union ". 200
XXX. — Albert Pike and Giuseppe Mazzini.... 207
XXXI. — Practical Politics. . . . 241
XXXII. — Adriano Lemmi. . . . 253
XXXIII. — The Interlocking Directorate. . . . 297

PART II

CHRONOLOGICAL SERIES

ASSOCIATIONS OF THE 16TH CENTURY

Date of Foundation
XXXIV. — 1520 The Illuminati of Spain. . . . 307
XXXV. — 1541 The Order of the Jesuits.... 308
XXXVI. — 1562 The Defenders (Roman Catholic). . . . 320

ASSOCIATIONS OF THE 17TH CENTURY

XXXVII. — 1641 Ancient Order of Hibernians (Roman Catholic). . . . 323
XXXVIII. — 1638 Jansenism. . . . 325
XXXIX. — 1688 Camisards of the Cevennes. . . . 327

ASSOCIATIONS OF THE 18TH CENTURY

XL. — 1721 Rite of Swedenborg or Illuminati of Stockholm. . . . 331
XLI. — 1725 Supreme Conseil and Grand Orient de France. . . . 333
XLI I. — 1731 The Convulsionaries of St. Médard. . . . 343
XLI II. — 1750 The Royal Order of Scotland... 349

Chapter	Date of Foundation		
XLIV.	— 1751	The Strict Observance	350
XLV.	— 1754	The Martinist Order	353
XLVI.	— 1760	The Illuminati of Avignon	355
XLVII.	— 1761	Antient and Accepted Scottish Rite (American), Antient and Accepted Rite (England)	357
XLVIII.	— 1763	The Order of the Mopse	365
XLIX.	— 1766	The Rite of Zinnendorf	368
L.	— 1773	The Philaletes (Chercheurs de la Verité)	369
LI.	— 1776	The Illuminati of Bavaria	370
LII.	— 1786	The Tugendbund	376
LIII.	— 1786	The Jacobins	379
LIV.	— 1790	The Knights Templar of America	384

VOLUME II

LV.	— 1791	The United Irishmen	385
LVI.	— 1795	The Orange Society (Protestant and Masonic)	391
LVII.	— 1798	The Philadelphians (The Olympians)	395
LVIII.	— 1799	The Scottish Philosophic Rite	397

ASSOCIATIONS OF THE 19TH CENTURY

LIX.	— 1804	Modern Knights Templar, England	399
LX.	— 1804	Modern Knights Templar, France	402
LXI.	—	Modern Knights Templar, Sweden	406
LXII.	— 1805	The Rite of Mizraim	407
LXIII.	— 1805	The Ribbon Society (Roman Catholic)	421
LXIV.	— 1808	The Cerneau Rite (A. & A. Scottish Rite)	423
LXV.	— 1809	Carbonarism (Alta Vendita)	427

Chapter	Date of Foundation.		
LXVI.	— 1810	The Manchester Unity of Oddfellows, England	436
LXVII.	— 1814	The Hetairia of Greece (Etherists)	438
LXVIII.	— 1815	The Hung Society of China..	441
LXIX.	— 1815	The Rite of Memphis	443
LXX.	— 1816	The Calderari	445
LXXI.	— 1820	French Carbonarism	447
LXXII.	— 1822	Modern Knights Templar, Poland	452
LXXIII.	— 1825	The St. Patrick Boys	454
LXXIV.	— 1830	Brahmo Somaj	455
LXXV.	— 1830	The Mormons	459
LXXVI.	— 1843	The Independent Order of B'nai B'rith (Jewish Masonry)	465
LXXVII.	— 1843	Young Ireland	467
LXXVI II.	— 1844	The Bahai Movement	469
LXXIX.	— 1844	The Independent Order of Oddfellows (I. O. O. F.) (American)	471
LXXX.	— 1848	Modern Spiritism	473
LXXXI.	— 1850	The Eastern Star	480
LXXXII.	— 1857	The Irish Republican Brotherhood (The Fenians)	481
LXXXIII.	— 1858	Phoenix Society of Skibbereen.	485
LXXXIV.	— 1860	L'Alliance Israelite Universelle	486
LXXXV.	— 1860	The International (First and Second)	489
LXXXVI.	— 1865	The Ku-Klux Klan	497
LXXXVII.	— 1866	Societas Rosicruciana in Anglia	499
LXXXVIII.	— 1869	The Clan-na-Gael *(V. C.)*	513
LXXXIX.	— 1869	The Nihilists	518
XC.	— 1871	The Cryptic Rite	519
XCI.	— 1872	The Sat Bhai of Prague	520
XCII.	— 1872	Ancient and Primitive Rite, Rite of Memphis (England).	522
XCIII.	— 1872	The Anarchists	526

Chapter	Date of Foundation.		
XCIV.	— 1874	Ancient and Archaeological Order of Druids	528
XCV.	— 1875	The Theosophical Society....	529
XCVI.	— 1876	Primitive and Original Phremasons, Swedenborgian Rite.	536
XCVII	—1879	The National Land League...	538
XCVIII.	— 1879	Russellites or International Bible Students	539
XCIX.	— 1881	The Invincibles	541
C.	— 1882	Société Théosophique d'Orient et d'Occident	542
CI.	— 1882	Grand Lamaistic Order of Light (Fratres Lucis)	543
CII.	— 1882	The ahmadiyyah Sect	545
GUI.	— 1882	Co-Masonry	547
CIV.	— 1882	Knights of Columbus	550
CV.	— 1883	Christian Science	553
CVI.	— 1883	The Fabian Society	557
CVII.	— 1884	Gaelic Athletic Association..	565
CVIII.	— 1884	Hermetic Society	566
CIX.	— 1888	Order of The Golden Dawn in the Outer	568
CX.	— 1895	Modern Illuminism, Ancient Order of Oriental Templars (Ordo Templi Orientis) (To Ov)	571
CXI.	— 1895	Theosophical Society of America	582
CXII.	— 1896	Irish Socialist Republican Party	584

ASSOCIATIONS OF THE 20TH CENTURY

CXIII.	— 1900	The Young Turk Movement..	585
CXIV.	— 1901	The Amsterdam International.	587
CXV.	— 1903	Stella Matutina	588
CXVI.	— 1905	Sinn Fein	590
CXVII.	— 1908	The Honourable Fraternity of Antient Masonry (Female Lodges)	593

Chapter	Date of Foundation.		
CXVIII. —	1908	Federal Council of the Churches of Christ in America	595
CXIX. —	1910	Sufism (Occidental)	599
CXX. —	1911	Narodna Odbrana	601
CXXI. —	1913	The Anthroposophical Society.	604
CXXII. —	1915	Friends of Irish Freedom.....	606
CXXIII. —	1915	The Knights of the Ku-Klux Klan	607
CXXIV. —	1917	Sinn Fein in America	613
CXXV. —	1919	The Third International (Communist)	614
CXXVI. —	1919	The Fascisti	619
CXXVII. —	1920	American Prohibition and the Anti-Saloon League	621
CXXVIII. —	1920	The American Civil Liberties Union	627
CXXIX. —	1920	The V. V. V. (Vereinigung Vergewältigter Voelker)	631
CXXX. —	1920	Juvenile Freemasonry	634
CXXXI. —	1920	The League Of Nations	636
CXXXII. —	1920	Tenri Kenjukai	641
CXXXIII. —	1928	Buchmanism	643
CXXXIV. —	1928	The Rackets	645
CXXXV. —	1930	The New History Society	651
CXXXVI. —	1930	The Youth Peace Federation..	653
CXXXVII. —	1930	The International Bank	658
		Conclusion	661
		Bibliography	667

APPENDICES

I. — Manifesto of the O. T. O. 677
II. — Extract from the Charter for Royal Order of Scotland in U. S. A. 706
III. — Masonic and Pagan Symbolism 709
IV. — Photographic Reproductions of Documents interesting to Freemasonry etc, following p. 720

GENERAL INDEX 721

OCCULT THEOCRASY

PART I

" My final work is a word of warning to American women : Keep away from the Swamis, the Yogis, the traveling teaching men. You would need no such bidding if, for an instant, you guessed the truth. In your good faith, in your eager-minded receptivity of high-sounding doctrine, in your hunger for colour, romance, glamour, and dreams come true, you expose yourself, all unsuspecting, to things that, if you knew them, would kill you dead with unmerited shame. "

Katherine Mayo in *Why I wrote Mother India.*

THE MYSTERIES OF FREEMASONRY

CHAPTER I

THE RELIGION OF THE SECRET

Man is a creature of mind and matter. To the realm of mind belongs metaphysical thought which, whether trained or untrained, is peculiar to each individual and is subject for its development or restraint to his will. It is the basis of religion in the generally accepted sense of this word ; it is purely spiritual and can reach the height of mysticism. From it issue creeds or doctrines and the erection of a theological system of beliefs.

Imparted to other individuals and accepted by them, the metaphysical thought of a few great minds has become the basis of religious systems. Upon its teaching was grafted a Ritual or Law, disciplining the life, mystic, moral, social and even physical, of its adherents or believers. From the exercise of such laws, theocracy or the rule of priesthood was evolved. It is to be found in every religion regardless of the fact that in some instances like in the Buddhist doctrine of Gautama and in the teaching of Jesus Christ, nothing is further removed than ritualism from the metaphysical thought or religious conception of the founders.

The power of theocrasy or exercise of government rule over the masses by a hierarchy of priests or adepts rested on its dual system of teaching, namely : Exoterism and Esoterism, the former a code of discipline of the thought and mode of life of the masses, the latter the hierarchic school wherein were trained the chosen adepts destined to safeguard the rules imposed upon the people by the high priests.

Upon a close study of the manifold religious systems, the corruption of which led to theocratic rule, namely, Brahminism, the Ancient Egyptian Cult, Mosaism or Judaism, Christianism and Mahometanism, one finds the accepted belief of Monotheism as the basis of esoteric or secret belief or doctrine. Monotheism is here taken in the sense of First Principle.

Whereas the Egyptian high priesthood of Memphis kept this theory as the esoteric teaching of the high adepts, Moses, brought up as one of them, gave it as exoteric or popular belief to the Israelitic sect to which he belonged, embodying it in a deity, the terrible *Jehovah* of the Jews.

Another side of the esoteric teaching was that of occultism, the development of all human psychic forces which, when misused, lead to the practice of magic. The esoteric part of all religions or hermeticism, the teaching and practice of occultism, led to the development of what might be termed the religion of the secret, which eventually overshadowed and helped to dissimulate subversive activities.

It is with this that we are chiefly concerned and will endeavour, to some degree, to show its baneful influence on society of all creeds and nations. Let the reader bear in mind that it is not the object of this work to discuss the place occupied and the part played by either Metaphysics and Philosophy on the one

hand, and Science and Ritualism on the other. The limitations of each and its encroachment upon the territory of the others, the ensuing conflicts, are matter for the history of fanaticism throughout the ages. Our aim is to follow the outgrowth of Esoterism and a few of its multiple ramifications in the realm of perversion and subversion.

CHAPTER II

THE MEANING OF OCCULTISM

A summary and some explanation of the principal forms of occultism must precede the chapters which deal with the historical side of this subject, and the objections, those of the credulous as well as those of the sceptics, must be foreseen and forestalled. Many persons are tempted to deny, arbitrarily and without examination, statements on matters of which they have no previous knowledge, but even the possible criticism of such as these must have received due consideration.

In this age of wireless and aeroplanes, one of the fads of the modern highbrow is to scoff at such things as sorcerers, magic and evocations as old wives' tales. Tales of ancient history ! There are people who refuse to believe in the existence of the supernatural, perhaps we should say supernormal, even when confronted with the evidence. Such are the sceptics who deny everything. Hidebound in their prejudice, they ignore the fact that magic, White or Black, has now as many adepts as ever, nor can they distinguish between the different schools of spiritism.

First, there are the charlatans whose tricks in the line of Spiritism are generally sooner or later unmasked.

Second, there are the Occultists who operate in secrecy and hide their meetings from all but initiates with the greatest care.

Many persons are duped by charlatans, so the sceptics persuade themselves of the absolute non-existence of all diabolical practices in modern times. They are wrong. For Occultism flourishes now in Europe, Asia, and America. The Black Mass is said today in Paris and London, and Satanism has its faithful followers. On this subject one of the most eminent writers was Carl Hackse, who, under the pseudonym of Dr. Bataille, made an extensive study of Occultism and gave his extremely exaggerated views of it in the book *Le Diable au XIX^e Siècle.*

The following pages of this chapter are mostly either quotations or abridgements from that work :

" According to the teaching of the Christian churches, God allows demons certain limited powers, but they are not permitted to open the gates of hell and release a spirit at the request of one who evokes the dead. The dead, even damned, will not show themselves if evoked, nor would evocations be answered by those who had succeeded in attaining the kingdom of heaven, but devils can and do, says the Church, substitute themselves for the deceased. They will impersonate a dead person whose appearance is demanded by invocations.

" It is also admitted that the fallen angels or spirits will often manifest to people without being called, The theological hagiographa cite many cases of diabolical apparitions to saints, apparitions which these saints have been able to repel and conquer... but what sceptics and agnostic Christians alike ignore is that besides the drawing room mediums, mediums for diversion, there are occultists whose vile practices are

veiled in the profoundest mystery. These men, whose moral sense is absolutely perverted, believe in Lucifer, but they believe him to be the equal of God and worship him secretly. " [1]

Modern Occultism is on the one hand practical Cabala and on the other, Indian Yogism, both of which have always had their adepts more or less openly.

The Cabala is Occult Science itself. It is the secret theology of the initiates, theology essentially Satanic. In a word the counter-theology. Our God, the God of the Christians, is the power of evil in the eyes of the Cabalists ; and for them the power of good, the real God, is Lucifer.

" The Cabala teaches magic or the art of intercourse with spirits and supernatural beings.

" One cannot be a convinced Cabalist without soon becoming a magician and devoting oneself to the practices of occultism.

" Not that our Cabalists or contemporary magicians practise all the different branches of occultism. Some of these have been abandoned and others are only used by charlatans for the exploitation of superstitious persons, but a great many, precisely the most criminal and perverse, are observed in the hidden dens of our modern Luciferians. " [2]

Magic has two divisions :

The first is *divining* magic, subdivided into several branches of which the principal are :

Astrology	Aeromancy
Palmistry	Hydromancy
Anthropomancy	Pyromancy
Oneirocritics	Cartomancy

1. Bataille, *Le Diable au XIX^e Siècle,* vol. I, p. 28.
2. *Ibid.,* p. 29.

The second is *operative* magic, also subdivided into several branches of which the principal are :

Alchemy	Necromancy
Mesmerism	Theurgy

Various miraculous feats

There are moreover some superstitious practices not specially classed.

Bataille thus defines some of the foregoing :

Astrology. — Divining the future by the stars. The casting of horoscopes is its most prevalent practice.

Palmistry. — Divining the future by the hand.

Anthropomancy. — This is one of the practices supposed at present to have fallen into disuse. It is a horrible, savage abomination and consists in disembowelling a human being for the purpose of divining the future by inspection of the entrails.

Mediaeval history accuses Gilles de Retz of perpetrating this crime on children, whom he lured to his castle for the purpose. Tacitus says that the Druids, in ancient Britain, used to consult their Gods by looking into the entrails of their captives.

Oneirocritics. — Divining the future through interpretation of dreams.

Aeromancy. — Divination by the study of aerial phenomena.

Hydromancy. -— Divination by the study of liquids or aquatic phenomena.

Pyromancy. — Divination by fire.

Cartomancy. — Divination by cards.

There is no need to expatiate further on the more or less grotesque means employed by those who follow these false sciences. One must be somewhat erratic to imagine that the future can be foretold by coffee grounds, by the antics of flames in a grate, by the order

in which shuffled cards will be drawn, or by the odd shapes assumed by wind-driven clouds ! When events corroborate predictions made under these conditions, it can be attributed to the use of the power of *clairvoyance,* but these fortune tellers, some of whom have a thorough knowledge of the rules governing the practices of these absurdities, are the first to distrust their art.

Such expedients, disdained by the real occultists, are too unimportant to be worthy of note. It is quite another matter to expose the Satanists, ignored by the public, whose sects, bearing different names in different countries, constitute, in reality, *only one, single, secret religion* whose fanatics, imbued with the spirit of evil, will sacrifice themselves blindly to their cause.

Throughout the universe, all Luciferian and Satanic rites bear a basic similarity.

Dealing principally with the practices of contemporary operative magic, it is Bataille's opinion that as regards the mysterious art of Alchemy, its theory is called Hermetic Science and has a double objective, namely, the discovery of the philosopher's stone, a substance capable of transmuting base metals into gold and drinkable gold, or the Elixir of long life which is a magic potion endowed with the properties necessary to prolong human life indefinitely or, at least, to maintain in old age the faculties of youth. Alchemy as a science seems now obsolete.

The Alchemists knew the existence of microbes and toxins long before the medical discoveries of the present age. The laboratories of Satanic bacteriology have been working, for a long time, on cultures of bacilli or solutions of their toxic properties which, even when administered in infinitesimal doses, mixed with food **or drink,** disseminate disease and death where it is

judged necessary by the " Masters " that life is to be destroyed. In these cases deaths occur from apparently natural causes!

He further says that *Magnetic Mesmerism* is the occult medicine of the Cabalists. One must naturally not confuse the scientists who are at present making researches in hypnotism and suggestion, in the interest of science, with the emulators of Cagliostro whose aim is to procure diversions, often wicked and immoral. Scientific magnetism is still an obscure question being studied by theologians, physiologists and criminologists, whereas that of the adepts of magic has nothing to do with this ; it is a branch of the subterranean work that is nearing its goal today.

Necromancy is partly divining magic and partly operative magic. This practice consists in the evocation of the spirits of the dead. Spiritism and rapping of tables are necromancy, but if all spiritists are not necessarily Cabalists, all Cabalists are practicing necromancy. People are far from suspecting the progress made by necromancy along these lines. Freemasonry is yearly more and more invaded by the spiritist element to the extent that, in 1889, an international convention of spiritist Freemasons attended by about 500 delegates was held at the Hotel of the Grand Orient of France, rue Cadet, Paris.

This was only a beginning ! [3]

Eliphas Levi, a renowned occultist of the 19th century, writing in *Histoire de la Magie,* [4] in the following words, sounds a warning to those who, recklessly, would venture into the domain of the occult.

" The experiences of theurgy and necromancy are

3. Bataille, *Le Diable au XIX^e Siècle,* p. 35.
4. P. 143.

always disastrous to those who indulge in them. When one has once stood on the threshold of the other world one must die and almost invariably under terrible conditions. First giddiness, then catalepsy followed by madness. It is true that the atmosphere is disturbed, the woodwork cracks and doors tremble and groan in the presence of certain persons, after a series of intoxicating acts. Weird sounds, sometimes bloody signs, will appear spontaneously on paper or linen. They are always the same and are classed by magicians as *Diabolical writings.* The very sight of them induces a state of convulsion or ecstacy in the mediums who believe themselves to be seeing spirits. Thus Satan, the Spirit of Evil, is transfigured for them into an angel of light but, before they will manifest, these so-called spirits require sympathetic excitement produced by sexual intercourse on the part of their devotees. Hands must be placed in hands, feet on feet, they must breathe in each other's faces, these acts often being followed by others of an obscene character. The initiates, revelling in these forms of excesses believe themselves to be the elect of God and the arbiters of destiny. They are the successors of the fakirs of India. No warning will save them.

" To cure such illnesses, the priests of Greece used to terrify their patients by concentration and exaggeration of the evil in one great paroxysm. They made the adept sleep in the cave of Trophonius. After some preliminary preparations, he descended to a subterranean cavern in which he was left without light soon to be prostrated by intoxicating gases. Then the visionary, still in the throes of ghastly dreams caused by incipient asphyxia, was rescued, being carried off prophesying on his tripod. These tests gave their nervous systems such a shock that the patients

never dared mention evocations of phantoms again.

" Theurgy is the highest degree of occultism. Necromancy is limited to the summoning of dead souls, but the Theurgists of the nineteenth century evoke entities qualified by them as genii, angels of light, exalted spirits, spirits of fire etc. In their meetings, scattered throughout the world, they worship Lucifer. The three mysterious letters J... B... M..., that the common initiates see in the Masonic Temples, are reproduced in the meeting rooms of the Luciferians, but they no longer mean Jakin, Bohaz, Mahabone, as in the Lodges, nor Jacques Bourguignon Molay, as with the Knights Kadosch ; in Theurgy these three letters mean ; Jesus Bethlemitus Maledictus. Theurgy is therefore pure Satanism. " [5]

" Moreover it is important to note that the Cabalists, admitted to the mysteries of Theurgy, never mention the word Satan. They look upon certain dissident adepts who invoke the devil under the name of Satan as heretics, whose system they call Goety or Black Magic. They call their own practices Theurgy or White Magic. " [6]

Between these two types of Devil worshippers, the Luciferian occultists and the Satanists, there is a difference which must not be overlooked.

Luciferians never call their infernal master " Spirit of Evil" or " Father and Creator of Crime ". Albert Pike even forbade the use of the word *Satan* under any circumstances.

There is indeed a distinction between the Satanists and Luciferians. The Satanists, described by Mr. Huysmans in his book, *Là Bas,* are chiefly persons mentally deranged by the use and abuse of drugs who, while

5. Bataille, *op. cit.,* p. 35.
6. *Ibid.,* p. 36.

suffering from a peculiar form of hysteria, accuse the God of the Christians of having betrayed the cause of humanity. They are persons who recognize that their God Satan occupies a position in the supernatural sphere, inferior to that of the Christian deity. On the other hand the Luciferians or the initiates of kindred rites, while still labouring under a strange delusion, act deliberately and glorify Lucifer as the principle of good. To them he is the equal of the God of the Christians whom they describe as the principle of evil.

It is necessary to recognize the distinction which exists between Luciferians and Satanists, for their two cults bear each other no resemblance, although Lucifer-Satan manifests indiscriminately to his faithful followers of both denominations. One must not, however, imagine that the pride and satisfaction he derives from this adulation acts as an inducement to making him appear whenever he is called ! Occultists of all schools agree that nothing is more capricious than the conduct of spirits when evoked !

It is well moreover to remember that Luciferian occultism is no novelty, nor must one make the mistake of confusing it with ordinary Freemasonry, the Lodges of which are only private clubs. [7]

Many authors have published books on Freemasonry, some printing the rituals, some their personal observations on certain facts, but few of these authors, having themselves passed into occult masonry, the real masonry of the Cabalistic degrees which is in touch with all secret societies, Masonic as well as non-Masonic, have been able to state that *Luciferian Occultism controls Freemasonry.*

Though this is indeed the case, neither the President

7. Bataille, *op. cit.,* p.- 36.

of the Council of the Order of the Grand Orient of France, the supreme chief of French Freemasonry, nor the president of the Supreme Council of Scottish Rites will be received at the meeting of a simple Luciferian ceremony just on account of his title and dignity unless, at the same time, he possesses a diploma of Cabalistic grade which requires another initiation. On the other hand, the first Oddfellow from Canada, a member of the Chinese San-ho-hui of China, a Luciferian Fakir from India, all these can visit at their pleasure all lodges and inner shrines of ordinary Freemasonry in all countries because, in each one of the Satanic sects, the directing authority is exercised by heads who belong to the most exalted masonic degrees of the different rites, degrees which are for them of secondary importance. These chiefs, at the request of their subordinates of the Luciferian societies, deliver to them freely the diplomas necessary to obtain admittance everywhere, as well as the sacred words and yearly and half yearly pass-words of all the masonic rites of the globe. [8]

Luciferian Occultism, as has been said before, is therefore not a novelty, but it bore a different name in the early days of Christianity. It was called Gnosticism and its founder was Simon the Magician.

The Gnostics were not ordinary heretics but constituted an anti-christian sect. To deceive the multitude, they affected disagreement with certain doctrines of the Apostles, and the chiefs selected from among the initiates those destined to receive, in secret council, the Satanic revelation. Gnosticism is marked with the seal of Lucifer. It is contemporary with the Apostle Peter and has continued, without interruption, down to the present day, periodically changing its mask.

8. Bataille, *op. cit.,* p. 36.

The seven founders of Freemasonry were all Gnostics, Magi of the English Rose Croix, whose names were : Theophile Desaguliers, named Chaplain of the Prince of Wales by George II, Anderson, the clergyman, an Oxford graduate and preacher to the King of England, George Payne, James King, Calvert, Lumden-Madden, and Elliott.

Gnosticism, as the Mother of Freemasonry, has imposed its mark in the very centre of the chief symbol of this association. The most conspicuous emblem which one notices on entering a masonic temple, the one which figures on the seals, on the rituals, everywhere in fact, appears in the middle of the interlaced square and compass, it is the five pointed star framing the letter G. Different explanations of this letter G are given to the initiates. In the lower grades, one is taught that it signifies Geometry. To the brothers frequenting the lodges admitting women as members, it is revealed that the mystic letter means Generation, but the revelation is attended with great secrecy. Finally, t6 those found worthy to penetrate into the sanctuary of Knights Kadosch, the enigmatic letter becomes the initial of the doctrine of the perfect initiates which is Gnosticism. This explanation is no longer an imaginary fabrication. It is Gnosticism which is the real meaning of the G in the flamboyant star, for, after the grade of Kadosch (a Hebrew word meaning consecrated) the Freemasons dedicate themselves to the glorification of Gnosticism (or anti-christianity) which is defined by Albert Pike as " the soul and marrow of Freemasonry. " [9]

9. " The G which the Freemasons place in the middle of the flamboyant star signifies Gnosticism and Generation, the most sacred words of the ancient Cabala. " See Eliphas Levi, *Dogme et Rituel de la Haute Magie,* vol. II, p. 97.

Let us add that the ancient mysteries of Gnosticism have been known and published in the past. There is no difference between the Gnosticism of the early ages of Christianity and modern occultism.

The fundamental principle of Gnosticism was the double divinity (dual principle) and this is exactly the theological theory of modern occultism. The Gnostics claimed that the good God was Lucifer and that Christ was the devil, that what the Christians call vice was for them virtue, and to the Christian dogma they opposed Gnosticism, a word meaning human knowledge.

Early Gnosticism had its doctors ; the Basilideans, Ophites and Valentinians. Basilide of Alexandria, one of them, lived at the end of the first century. He taught metempsychosis and the principles underlying present-day Theosophy. His system resembles that of the spiritists of the nineteenth century who have invented nothing, for they copy Gnosticism even in its theory of the transmigration of souls. Basilide affirmed that he was the reincarnation of Plato. Whoever has penetrated into assemblies of modern theurgists can attest that one of its current theories is that of reincarnation.

After Basilide came Montanus who died in 212. Montanus was a grand master of the art of divination. The Bite of Mizraim (a Freemasonry said to be Egyptian) copies slavishly, in its Cabalistic grades, all the phantasmagoria of Montanus. This Gnostic doctor plunged himself into ecstasies and, according to history, he had two women, Maximilla and Priscilla, trained to act as his accomplices. The Gnostics came in crowds to admire their contortions worthy of epileptics. They had the sacred illness, [10] and were considered two saints of

10. In reference to the Pagans " who (as we read in divers authors) consecrated most kinds of Distempers of the Body, and Affections of the Mind; erected Temples and Altars to

Satan. In the assemblies of the sect, when they went into frenzies and prophesied, their oracular sayings were listened to with veneration by the adepts.

Were they acting a part, were they just mediums or somnambulists, or were they what the Roman Catholics call " possessed " ?

This is a hard question to answer.

A modern example of the influence exercised by occult organizations on the destinies of mankind is to be found in the history of The Holy Alliance, founded in 1815 by Alexander I, Emperor of Russia. This was originally a union of monarchs pledged to support the Christian Church and to stem the rising tide of radicalism, revolution and subversion.

In *L'Histoire de la Magie* (p. 467), Eliphas Levi states that the spiritist sect of " The Rescuers of Louis XVI ", wishing to penetrate this organization to use it for their own purposes, succeeded in insinuating one of their illumines into the good graces of the Czar. This was Madame Bouche, known to the adepts as Sister Salome. After eighteen months spent at the Russian Court, during which she had many secret interviews with the Emperor, she was supplanted by another medium-somnambulist of the sect, the famous Madame de Krudner who acquired so great an influence

Fevers. Paleness. Madness, and Death ; to Laughter, Lust, Contumely, Impudence, and Calumny. Every strange Disorder, as well as Epilepsy, is the Sacred Disease. *Sua cuique Deus sit dira Cupido* (Each bold Fancy grows into a God).

" But it must be remembered this Distemper was called also *Morbus Comitialis ;* because if any one fell into it, during the Assembly, it was a fatal Omen, and they immediately broke up ".

Bishop Lavington, *The Enthusiasm of Methodists and Papists compared,* p. 123.

over the Czar that his ministers became alarmed at the situation thus created.

Levi thus describes the fall of the favorite ;

" One day, as the emperor was leaving her, she barred his passage crying ' God reveals to me that your life is in great danger. An assassin is in the palace. ' The Emperor, alarmed, caused the palace to be searched and a man, armed with a dagger, was found. He confessed, when questioned, that he had been introduced into the palace by Madame de Krudner herself. '

One wonders if the whole affair was not simply the result of a clever intrigue calculated to get rid of the prophetess. As such it was singularly successful for Madame de Krudner was summarily banished from the Russian Court.

In *De la Maçonnerie Occulte* (pp. 87-88), J. M. Ragon tells us that " science counts four kinds of Somnambulism : The natural, the symptomatic, the magnetic and the ecstatic.

" Natural and symptomatic somnambulism are two essentially different states, one occurring only at night, the other by day as well as by night. The conduct of the subject is different under the two conditions.

" Magnetic and ecstatic somnambulism differ from one another insomuch as the one is commanded (willed) and the other is not. The first is artificial, the other natural. In the first, the subject is dependent; in the second, he acts independently. That is why induced somnambulism cures the natural when substituted for it.

" A lucid somnambulist bears no more resemblance to a man asleep than he does to an active man awake ".

When the Gnostics practised magic, they evoked the spirits of the dead exactly as do the occultists of

today. Dawning Christianity was prolific in miracles so, in order to fight it, the disciples of Gnosticism had recourse to diabolical marvels. In this respect, are not contemporaneous spiritists, with their rapping tables and apparitions, Gnostics under another name ?

Secret Gnostic meetings lead to depravity, as the adepts indulge in every kind of turpitude and obscenity, often under the influence of drugs such as Indian Hemp *(Cannabis indica)* or Opium, the medicinal properties of which, when administered under certain conditions, are provocative of mediumistic phenomena.

Thus debauched, their moral sense weakened, initiates are ready to work. They work, they fall, and, as they fall the Occult power grasps its prey. Their life, henceforth, is subject to the will of the Hidden Masters who, according to their secret designs, will lead their slaves to power, or a semblance of power, or else to their downfall. To use the words of " Inquire Within " in *Light-bearers of Darkness* (p. 118) ... " These masters — doubtless identical with the terrible power behind the horrors of Russia's sufferings and World Revolution — have in reality no interest in soul or astral development, except as a means of forming passive illuminised tools, completely controlled in mind and actions. " [11]

" Inquire Within " further suggests that there is " a group of flesh-and-blood men, who can form *etheric links,* from any distance, with the leaders of these societies and who secretly work by means of that light which can * slay or make alive ', intoxicating, blinding, and, if need be, destroying unwary men and women, using them as instruments or ' Light-bearers ' to bring to pass this mad and evil scheme of World

11. This refers to Gnostic Secret Societies described in this book.

Dominion by the God-People —the Cabalistic Jew. " [12]

A further explanation of the phenomenon of induced mediumship is given us by the same author who quotes the following lines from Eliphas Levi's *History of Magic:*

" This may take place when, through a series of almost impossible exercises... our nervous system, having been habituated to all tensions and fatigues, has become a kind of living galvanic pile, capable of condensing and projecting powerfully that Light (astral) which intoxicates and destroys.

" Inquire Within " comments further :

" It attempts to show that it leads to mastership and self control, but on careful consideration it proves to be merely conscious mediumship inspired by crafty and wilful deception, giving the adept a false confidence, inducing him to let go his physical senses and work upon the astral, where, enclosed by formulae given by these masters themselves, he is completely at their mercy. "

A recent practical illustration of these methods is the teaching contained in a book *Asia Mysteriosa* by Zam Bhotiva, (published by Dorbon Ainé) which suggests ways and means of communication with the " Hidden Masters ".

It will be recognised by anyone having taken an interest in the progress of science along certain lines that there is nothing impossible or even improbable in the suggestion that telepathy may be exploited by organisations for their own particular ends.

Forty years ago William Gay Hudson wrote on telepathy as follows :

If the power exists in man to convey a telepathic message to his fellow-man, it presupposes the existence of

12. " Inquire Within " *op. cit.,* pp. 116-117.

the power in the percipient to repeat the message to a third person, and so on indefinitely, until some one receives it who has the power to elevate the information above the threshold of his consciousness, and thus convey it to the objective intelligence of the world. Nor is the element of time necessarily an adverse factor in the case ; for there is no reason to suppose that such messages may not be transmitted from one to another for generations. Thus, the particulars of a tragedy might be revealed many years after the event, and in such a way as to render it difficult, if not impossible, to trace the line through which the intelligence was transmitted. For the spiritist the easy and ever-ready explanation of such a phenomenon is to ascribe it to the intervention of spirits of the dead. But to those who have kept pace with the developments of modern scientific investigation, and who are able to draw the legitimate and necessary conclusions from the facts discovered, the explanation is obvious, without the necessity of entering the domain of the supernatural. " [13]

On the subject of Hypnotism and Crime, Hudson, writing further, reaches however a fatally false conclusion which for many years remained unchallenged. He states (p. 140) " It is true that, on ordinary questions, the truth is always uppermost in the subjective mind. A hypnotic subject will often say, during the hypnotic sleep, that which he would not say in his waking moments. Nevertheless, he never betrays a vital secret... That this is true is presumptively proved by the fact that in all the years during which the science of hypnotism has been practised, no one has ever been known to betray the secrets of any society or order. The attempt has often been made, but it has never succeeded. "

Hudson attributes this reticence to auto-suggestion

13. Hudson, *The Law of Psychic Phenomena,* p. 236.

opposing the suggestion of another. This however is not the case, for, where a member of a secret society or order is concerned, that member was already hypnotized during initiation and it is not his will that guards the secret," it is the will of another, the will of the Lodge.

How many people know that hypnotism is about all there is to initiation ? Hypnotism and fear. The rest is camouflage.

In the event of this statement being doubted, we quote herewith from *Freemasonry Universal* an article which needs no further comment: [14]

" The Stewards prepare the candidate ; the Tyler first, and afterwards in turn the I. G., Deacons and Junior Wardens should inspect the candidate to see that everything is strictly correct.

" The preparation symbolises poverty, blindness (or ignorance) and poverty of spirit, — but it may also signify a purification, i.e., that the riches and pleasures which bind one to the material side of life are discarded and the spirit blinded to their attractions. The baring of the right arm, left breast, left knee and right heel being slipshod, are apparently a reference to the awakening of occult centres in one's being which may only become active when purification of the whole nature has begun.

" The very specific character of the preparation points to real knowledge of the occult physiology of the process of initiation on the part of those who originated the method which has been so faithfully preserved. Certain Forces are sent through the candidate's body during the ceremony, especially at the moment when he is created, received and constituted an Entered Apprentice Freemason. Certain parts of the Lodge have been very *heavily charged* with *magnetic force especially* in order that the Candidate may *absorb as much as possible of this force.* The first object of

14. *Freemasonry Universal* vol. V, Part 2, *Autumn Equinox,* 1929, p. 58.

this curious method of preparation is to expose to this influence those various *parts of the body* which are especially used in the ceremony. In ancient Egypt, there was another reason for these preparations, for a weak current of physical electricity was sent through the candidate by means of a rod or sword with which he was touched at certain points. It is partly on this account that at this first initiation the candidate is *deprived of all metals since* they may very easily *interfere with the flow of the currents."*

All kinds of nice inspiring symbolical interpretations of the ritual are generally given for the benefit of people who seem to want them, but it is here evident that the candidate, unknown to himself or herself, has acted throughout the ceremony of initiation under the stress of hypnotism. No longer a free agent, the initiate takes the oath under hypnotic force which, has also been used to instil into him the feeling of fear. Fear guards the secret of initiation, fear born under the power of hypnotism to serve henceforth as the controlling agent of the initiators over the initiated.

The Right Worshipful Master must be a genuine occultist, as it is up to him to *charge* (hypnotise) the candidate, for to give this in the words of *Freemasonry Universal* : "The R. W. M. gives the light, the pure white light of truth and illumination. "[15]

Illumination, alias Kundalini, alias Serpent power, alias Electro-magnetic force, alias the Sex force, etc. !

Even in our western world any one wishing to study Hatha Yoga can learn to neutralize the action of gravity and go some yards up in the air. This stunt, and the assumption of any size at will, are tricks for which training is essential, and if one works at it hard enough, one will eventually be able to mesmerise people for

15. *Ibid.,* vol. V, Part 3, *Winter Solstice,* p. 108.

one's own purposes, business, political or other, thus following the lure of the occult to a sinister end i.e. Black Magic. [16]

We would here observe that the miracles performed by Jesus Christ bore a distinctive feature, often overlooked, namely, that in every case altruism was the source of their inspiration. Thus they were a symbol of charity.

This gives us the esoteric explanation of His silence when taunted on the cross. " He saved others, himself he cannot save. " Sooner than use this power for personal advantage He chose death !

Gnostic miracles, such as that of being buried alive for a period of time which constitutes the Hindu religious rites of Samadhi have no ulterior charitable purpose. They are chiefly performed for the object of creating wonderment, curiosity or faith in magic, and as such, failing the altruistic motive, are classifiable under the general term of Black Magic.

As a stimulus to popular faith, they are, however, sanctioned by most Pagan religions, though where such a custom prevails, the magical performers themselves are not privileged to withhold their gains for themselves, as these are claimed by the Temple.

Having dealt with the preliminaries of the subject, we will now proceed along the thorny paths of history — not the history of wars, battles, heroes, but that of the agents of their being !

16. In Hinduism it is known as Kala Yoga.

CHAPTER III

BRAHMINISM

For a brief study of Brahminism, the religion practised in India, we can hardly do better than quote from the work of such recognized authorities as Messrs. Stillson and Hughan. [1] In attempting to trace the origin of Brahminism, they make the following observations :

" After being conquered by the Cuthites under Rama, the son of Cush, referred to in Genesis x, 2, 7, the Mysteries of the Deluge were introduced. The worship soon became divided into two sects. We are not fully apprised when was first introduced the Brahminic system, composed of Brahma, Vishnu, and Siva, constituting the Trimurti... one branch of which was mild and benevolent, and addressed to Vishnu, the Preserver, while the other proclaimed the superiority of Siva, who was called the Destroyer and the representative of terror and penance, barbarity and blood ; in Egypt, represented by Typhon.

" These Mysteries, whatever may have been their origin, or for what purposes they were then instituted, were certainly a corruption of the original worship of

1. Stillson and Hughan, *The History of Freemasonry and Concordant Orders,* see the chapter entitled " Hindoostan ", p. 74 *et seq.*

the one Deity. They bore a direct reference to the happiness of Man in Paradise, where he was first placed ; his subsequent deviations and transgressions, and the destruction of the race by the general deluge... The great cavern of Elephanta, perhaps the most ancient temple in the world made by man, in which these rites were performed and remaining to the present day, is an evidence of the magnitude of that system...

" The caverns of Salsette, of which there are three hundred, all have within them carved and emblematic characters. The different ranges of apartments are connected by open galleries, and only by private entrances could the most secret caverns, which contained the ineffable symbols, be approached, and so curiously contrived as to give the highest effect upon the neophytes when in the ceremonial of initiation. A cubical *cisia,* used for the periodical sepulture of the aspirant, was located in the most secret recesses of the cavern. The consecrated water of absolution was held in a carved basin in every cavern, and on the surface floated the flowers of the lotus. The Linga or Phallus appeared everywhere most conspicuous, and oftentimes in situations too disgusting to be mentioned...

" Sacrifices to the sun, to the planets, and to household gods, were made accompanied with ablutions of water, purifications with dung and urine of the cow. This last was because the dung was the medium by which the soil was made fertile and reminded them of the doctrine of ' Corruption and reproduction ' taught in the worship of Siva. "

An initiation is thus described :

" Amidst all the confusion, a sudden explosion was heard, which was followed by a dead silence. Flashes of brilliant light were succeeded by darkness. Phantoms and shadows of various forms, surrounded by rays of

light, flitted across the gloom. Some with many hands, arms, and legs; others without them; sometimes a shapeless trunk, then a human body with the head of a bird, or beast, or a fish ; all manner of incongruous forms and bodies were seen, and all calculated to excite terror in the mind of the postulant.

" A gorgeous appearance, with unnumbered heads, each having a crown set with resplendent jewels, one of which excelled the others; his eyes gleamed like flaming torches, but his neck, his tongues and his body were black ; the skirts of his garments were yellow, and sparkling jewels hung in all of his ears ; his arms were extended, and adorned with bracelets, and his hands bore the holy shell; the radiated weapon, the war mace, and the sacred lotus. This image represented Mahadeva[2] himself, in his character of the Destroyer. "

Among other learned authorities, writing on these subjects, is Jacolliot who gives the following description of perverted Brahminism :

" The study of philosophic truth does not relieve the Nirvanys and Yogys from the necessity of the tapassas, or bodily mortifications. On the contrary, it would seem that they carry them to the greatest extremes..... Everything that affects or consumes the body, everything that tends to its annihilation, without actually destroying it, is thought to be meritorious.

" Several centuries previous to the present era, however, these bodily mortifications had assumed a character of unusual severity. [3]

" To the contemplative dreamers of the earliest ages in India, who devoted the whole of their time to meditation, and never engaged in practices involving phy-

2. *Mafia* (Sanscrit) = grand.
3. Louis Jacolliot, *Occult Science in India,* pp. 92-93.

sical suffering oftener than once a week, had succeeded a class of bigoted fanatics, who placed no limit to their religious enthusiasm, and inflicted upon themselves the most terrible tortures. [4]

" A spiritual reaction, however, occurred, and those who had been initiated into the higher degrees took that opportunity to abandon the practice of the tapassas, or corporal mortification. They sought rather to impress the imagination of the people by excessive asceticism in opposition to the laws of nature. A profound humility, an ardent desire to live unknown by the world, and to have the divinity as the only witness to the purity of their morals, took possession of them, and though they continued the practice of excessive abstemiousness, they did so perhaps more that they might not seem to be in conflict with the formal teachings of the sacred scriptures.

" That kind of austerity is the only one now enjoined upon all classes of initiates.

" The Fakirs appear to have gradually monopolized all the old modes of inflicting pain, and have carried them to the greatest extremes. They display the most unbounded fanaticism in their self-inflicted tortures upon all great public festivals. . . .

" The Nirvanys live in a constant state of ecstatic contemplation, depriving themselves of sleep as far as possible, and taking food only once a week, after sunset.

" They are never visible either in the grounds or inside the temples, except on the occasion of the grand festival of fire, which occurs every five years. On that day, they appear at midnight upon a stand erected in the centre of the sacred tank. They appear like

4. Bataille, *op. cit.,* for a fanciful description of such rites.

spectres, and the surrounding atmosphere is illumined by them by means of their incantations. They seem to be in the midst of a column of light rising from earth to heaven.[5]

" The seven degrees of initiation in the sacerdotal cast of the Brahmins are : [6]

Grihasta—or House-Master.
Pourohita—or Priest of Popular Evocations.
Fakir—Performing.
Sanyassis—or Naked Cenobites, Superior Exorcists.
Nirvanys—Naked Evocators.
Yogys—Contemplative.
Brahmatma—Supreme Chief.

" Upon reaching the third degree of initiation, the Brahmins were divided into tens, and a superior Guru, or professor of the occult sciences, was placed over each decade. He was revered by his disciples as a god.

" Seventy Brahmins more than seventy years old are chosen from among the Nirvanys to see that the law of the Lotus, or the occult science, is never revealed to the vulgar, and that those who have been initiated into the sacred order are not contaminated by the admission of any unworthy person. " (Quoted from the *Agrouchada-Parikchai).*

" In addition to its attributes as an initiatory tribunal, the council of the elders also had charge of administering the pagoda property, from which it made provision for the wants of its members (of the three classes) who shared everything in common. It also directed the wanderings of the Fakirs, whose duty it is to give manifestations of occult power outside.

It also elected the Brahmatma from its own members.

5. Louis Jacolliot, *op. cit.,* p. 72. and Bataille, *op. cit.*
6. Louis Jacolliot, *op. cit.,* pp. 73 to 101.

With regard to the rise to power of the Brahmin caste in India, Mr. Jacolliot writes in *Les Fils de Dieu :*

" Doubtless, in the midst of this new society discontent and discord were unavoidable. Happy in the power they had secured, the chiefs of the Brahmins, however, had to consider means for preserving and insuring it against a reversal of popular favour. At this distance, it is impossible for us to judge the mental influences at work during a period covering about two thousand years, that is to say, from the day when the priests united into a kind of corporation to the time when, enjoying unchallenged authority, they published the *Vedhas.* This was a collection of prayers and ancient ceremonies interspersed with the texts necessary to maintaining their supremacy under the name of *Manou* (Sanscrit meaning : wise law giver), a new code of law which, rejecting all the ancient customs of equality and dividing the people into castes, invested the Brahmins with world power and established the dogma of the Trimourti or Trinity of God, from which eventually was to spring polytheism and a host of the most monstrous superstitions.

" This religious revolution occurred about twelve thousand years before our era, under the Brahmatma Vasichta-Richi.

" The *Vedhas* and *Manou,* collected and codified by the Brahmins were given as coming from Brahma himself, and anyone doubting the truth of this origin was liable to the penalty of death. "

As among the Ancient Egyptians the teaching of monotheism was restricted to the highest initiates alone. Jacolliot emphasises this when he writes :

" The worship of the one God or Zeus unrevealed, reserved to the priests, was forbidden to the lower

classes, but three temples dedicated to the three persons of the Trimourti, Brahma, Vishnu, Siva, opened their doors to the adoration of the people, all of whom were allowed to select one of the three personages of the trinity they would prefer to worship. "

This division in religious worship which eventually led to the caste system shows the power of theocratic tyranny, the Brahmins, seeking to justify the method whereby the control of the masses is vested in the hands of a few, when preaching in the pagodas, even now say : " See how logical is this system of division of the people into castes. It was formed in the likeness of the divinity, Zeus, sovereign master of all things, but taking no action himself. This is the Brahmin priest Brahma, the God who creates, who acts, who directs, that is the aristocrat or the prince ; Vishnu, the God who preserves, that is the artisan, the merchant, who produces taxes, preserving and assuring the prosperity of the State by his work and industry. As for Siva, the terrible God, he keeps the Soudra (peasant) in a state of humility and obedience appropriate to his station in life.

" Another very important function appears however to have been early assigned to him, on which much more stress is laid in his (Siva) modern worship — that of destroyer — viz., the character of a generative power, symbolized in the phallic emblem (Linga) and in the sacred bull (Nandi), the favourite attendant of the god. This feature being entirely alien from the nature of the Vedic god, it has been conjectured with some plausibility, that the Linga-worship was originally prevalent among the non-Aryan population, and was thence introduced into the worship of Siva. [7]

7. Article on *Brahminism* : Enc. Brit. 9th Edition.

One of the most curious facts in the Theocratic System ruling India is that the principle of equality is evidenced only in the teaching and practice of Occultism. Members of all castes are admitted on the same footing to learn magic or fakirism and compose the class known under the name of Fakirs. This system of equality is similar to the brotherhood principle and teaching of democracy advocated in Freemasonry which was so effectively exploited in all the lodges that fomented the French Revolution.

" As all castes are admitted to the congregation of the Fakirs, the lowest of the soudras on entering it becomes the equal of the Brahmins. In spreading the belief that whosoever consented to enrol among the high initiates of the pagoda, and to die for the faith, was transported to the abode of Brahma without accomplishing further migration on earth or having to pass through hell, the Brahmins provided for an inexhaustible supply of fakirs. "

" Before entering the category of fakir, those who are destined to illustrate the ceremonies of the cults by their tortures and death, the new recruits practise the occult sciences under the direction of initiated Brahmins in the innermost recesses of the pagodas. "

While " there are indeed extraordinary phenomena in what is termed by the Brahmins occult science, there are none which cannot be explained and which are not in accordance with the law of nature. "

" To become expert in magic, like the believers in the philosophic doctrine of the Pitris, the pupil must learn, from a magician whom the sorcerers call their Guru, the formulas of evocation, by means of which the malign spirits are brought into complete subjection.

" Some of these spirits the magician evokes in pre-

ference to others, probably on account of their willingness to do anything that may be required of them. "

" An intimate connection exists between the doctrine of the ancient Jewish Cabalists and those of the Hindu votaries of the Pitris — or spirits — whose scientific book is the *Agrouchada-parikchai.* [8]

" It would be impossible to enumerate the different drugs, ingredients and implements that compose the stock-in-trade of a magician. " [9]

The standard Indian book on magic is the *Oupnek'hat.* Therein is to be found a detailed description of methods available for producing catalepsy, somnambulism, hallucination and ecstasy by strength of will and fatigue of the nervous system. [10]

This is what is known to the modern common-sense mortal as " Yogi stuff ", and it is mostly based on breathing exercises.

We will now quote from Mr. Sellon :

" It is a little remarkable that of the host of Divinities, especially in Bengal, Siva is the God whom they are especially delighted to honour. As the Destroyer, and one who revels in cruelty and bloodshed, this terrible deity, who has not inaptly been compared to the Moloch of Scripture, of all their Divinities suggests most our idea of the Devil. It may therefore be concluded that the most exalted notion of worship among the Hindus is a service of Fear. The Brahmins say that the other Gods are good and benevolent, and will not hurt their creatures, but that Siva is powerful and cruel, and that it is necessary to *appease him.*

8. Jacolliot, *op. cit.*
9. *Ibid.*
10. E. Levi, *Dogme et Rituel de la Haute Magie,* p. 70. *et seq.*

" Although this deity is sometimes represented in the human form in his images, it is not thus that he is most frequently adored. The most popular representation of him is unquestionably the *Linga* ; a smooth stone rising out of another stone of finer texture, *simulacrum membri virilis, et pudendum muliebre.* This emblem is identical with *Siva* in his capacity of ' Lord of all.' [11]

" It is necessary, however, to observe here that Professor Wilson, while admitting that ' the Linga is perhaps the most ancient object of homage adopted in India', adds, ' subsequently to the ritual of the *Vedhas,* which was chiefly, if not wholly, addressed to the Elements, and particularly to fire. How far the worship of the Linga is authorized by the *Vedhas* is doubtful, but that it is the main purport of several of the *Puranas* there can be no doubt.' [12]

" The worship of Siva under the type of the Linga is almost the only form in which that deity is reverenced. Its prevalence throughout the whole tract of the Ganges as far as Benares is sufficiently conspicuous. In Bengal, the Lingam Temples are commonly erected in a range of six, eight, or twelve on each side of a Ghaut leading to the river. At Kalma is a circular group of one hundred and eight temples erected by the Rajah of Burdwan. These temples, and indeed all those found in Bengal, consist of a simple chamber of a square form surmounted by a pyramidal centre ; the area of each is very small. The Linga of black or white marble, and sometimes of alabaster slightly tinted and gilt, is placed in the middle. " [13]

11. Edward Sellon, *Annotations on the Sacred Writings of the Hindus,* p. 8.
12. *Ibid.,* p. 8.
13. *Ibid.,* p. 10.

" Benares is the peculiar seat of this form of worship. The principal Deity, Siva, there called Viweswarra, is a Linga ; and most of the chief objects of pilgrimage are similar blocks of stone. No less than forty-seven Lingas are visited, all of preeminent sanctity; but there are hundreds of inferior note still worshipped, and thousands whose fame and fashion have passed away. It is a singular fact, that upon this adoration of the procreative and sexual Sacti (or power) seen "throughout nature, hinges the whole gist of the Hindu faith. [14]

" Bacchus or Osiris was represented by an equilateral triangle, and the sectarian mark of the worshippers of Siva is this hieroglyphic. The worship of Bacchus was the same as that which is paid to Siva, it had the same obscenities, the same cruel bloodthirsty rites, and the same emblem of the generative power. [15]

" Durga, Kali, or Maha Kali as the Sacti, spouse or energetic will of Siva, the destructive power, bears a remarkable analogy with the Moloch of Scripture, as well as with Typhon, Saturn, Dis, Pluto, and other divinities of the West. [16]

" When the attributes of the Supreme Being began to be viewed in the light of distinct individuals, mankind attached themselves to the worship of the one or the other exclusively, and arranged themselves into sects : the worshippers of Siva introduced the doctrine of the eternity of matter. In order to reconcile the apparent contradiction of assigning the attribute of creation to the principle of Destruction, they asserted that the

14. *Ibid.,* p. 12.
15. *Ibid.,* p. 20.
16. *Ibid.,* p. 21.

dissolution and destruction of bodies was not real with respect to matter, which was in itself indestructible, although its modifications were in a constant succession of mutation ; that the power must necessarily unite in itself the attributes of creation and apparent destruction ; that this power and matter are two distinct and co-existent principles in nature ; the one active, the other passive ; the one male, the other female; and that creation was the effect of the mysterious union of the two.

" This Union is worshipped under a variety of names : Bhava, Bhavani, Mahadeva, Mahamaya, etc. Thus the attribute of creation was usurped from Brahma, by the followers of Siva, to adorn and characterise their favourite divinity. "

" This seems to have been a popular worship for a great length of time, out of which sprang two sects : the one personified the whole Universe and dispensations of providence (in the regulation of it) under the name of Prakriti, and which we from the Latin call nature. This sect retains the Sacti only, and were the originators of the Sactas sects, or worshippers of Power. The other sect took for their symbol the Male emblem (Linga) unconnected with the female Sacti (or Yoni). There was also a third sect, who adored both male and female.

" According to Theodoret, Arnobius, and Clemens of Alexandria, the Yoni of the Hindus was the sole object of veneration in the mysteries of Eleusis.[17]

" It is not only the votaries of Siva who adore their God under the symbolic form of the Linga; the Vaishnavas, or followers of Vishnu, use the same

17. *ibid.,* p. 23.

medium. They also are Lingayetts, one of the essential characteristics of which is wearing the Type on some part of their dress or person. [18]

" The Vaishnavas are divided into many sects. They comprise the Ghoculasthas, the Yonijas, the Ramani, and Radha-balluthis.

" The Ghoculasthas adore Krishna, while the Ramani worship Rama ; both have again branched into three sects — one consists of the exclusive worshippers of Krishna, and these only are deemed true and orthodox Vaishnavas... As Parameswarra, Krishna is represented of a black or dark blue colour. Now the Tulasi is the black Ocymum, and all animals or vegetables of a black or blue colour are sacred to him. His linga also is always either black or dark blue, and may thus be distinguished from that of Siva, which is generally white.

" This divinity, as Parameswarra, is Janan'nauth (Juggernaut), or ' Lord of the Universe ', and it is under the wheels of his sacred car that so many misguided beings annually immolated themselves.

" To return, however, to the Vaishnavas. Another of their sects adore Krishna and his mistress Radha united. These are the Lingionijas, whose worship is perhaps the most free of all the Pujas. A third, the Radha-ballubhis, dedicate their offerings to Radha only. The followers of these last mentioned sects have adopted the singular practice of presenting to a naked girl the oblation intended for the Goddess, constituting her the living impersonation of Radha. Rut when a female is not to be obtained for this purpose, the votive offerings are made to an image of the Yoni, or emblem of the feminine power. These worshippers are called

18. *Ibid.,* p. 40.

Yonijas, in contradistinction to the Lingayats, or adorers of the Krishna (Vishnu) Linga.

" As the Saivas are all worshippers of Siva and Bowannee (Pavati) conjointly, so the Vaishnavas also offer up their prayers to Laksmi-Nayarana. The exclusive adorers of this Goddess are the Sactas.

" The caste mark of the Saivas and Sactas consists of three horizontal lines on the forehead with ashes obtained, if possible, from the hearth on which a consecrated fire is perpetually maintained. The adoration of the Sacti is quite in accordance with the spirit of the mythological system of the Hindus. It has been computed that, of the Hindus in Bengal, at least three-fourths are Sactas, of the remaining fourth, three parts are Vaishnavas, and one, Saivas.

" Independently of the homage paid to the principal Deities, there are a great variety of inferior beings, Dewtas, and demi-gods of a malevolent character and formidable aspect, who receive the worship of the multitude. The bride of Siva, however, in one or other of her many and varied forms, is by far the most popular goddess in Bengal and along the Ganges.

" The worship of the female generative principle, as distinct from the Divinity, appears to have originated in the literal interpretation of the metaphorical language of the *Vedhas,* in which Will, or purpose to Create the Universe, is represented as originating from the Creator and co-existent with him as his bride, and part of himself. "

" Although the adoration of the Sacti (the personified energy of the Omnipotent) is authorized by some of the *Puranas,* the rites and formulae are more clearly set forth in a voluminous collection of books called *Tantras.* These writings convey their meaning in the

similitude of dialogue between Uma (or Siva) and Pavati.

" The followers of the *Tantras* profess to consider them as a fifth Vedh, and attribute to them equal antiquity and superior authority. "

" The *Tantras* are too numerous to specify them further, but the curious reader will find them under the heads of Syama Rahasya, Anandra, Rudra, Yamala, Mandra, Mahodahi, Sareda, Tilika, and Kalika-Tantras.

" Although any of the goddesses may be objects of the Sacta worship, and the term Sacti comprehends them all, yet the homage of the Sactas is almost restricted, in Bengal, to the consort of Siva. The Varnis, or Vamacharis, worship Devi as well as all goddesses. Their worship is derived from a portion of the *Tantras.*

" According to the immediate object of the worshipper is the particular form of worship ; but all the forms require the use of some or all of the five Makaras — Mansa, Matsya, Madya, Maithuna, and Mudra — that is : flesh, fish, wine, women, and certain mystical gesticulations with the fingers. Suitable Muntrus, or incantations, are also indispensable, according to the end proposed, consisting of various unmeaning monosyllabic combinations of letters, of great imaginary efficacy.

" When the object of worship is to acquire an interview with, and control over, impure spirits, a dead body is necessary. The adept is also to be alone, at midnight, in a cemetery or place where bodies are burnt. Seated on the corpse he is to perform the usual offerings, and if he do so without fear or disgust, the Dhutas, the Yoginis, and other male and female demons become his slaves. [19]

" In this and many of the observances practised,

19. Bataille, *Le Diable au XIX^e^ siècle,* for fanciful description of such rites.

solitude is enjoined, but all the principal ceremonies comprehend the worship of Sacti, or Power, and require, for that purpose, the presence of a young and beautiful girl, as the living representative of the goddess. This worship is mostly celebrated in a mixed society ; the men of which represent Bhairavas, or Viras, and the women, Bhanravis and Nayikas. The Sacti is personified by a naked girl, to whom meat and wine are offered, and then distributed among the assistants. Here follows the chanting of the Muntrus and sacred texts, and the performance of the Mudra, or gesticulations with the fingers. The whole terminates with orgies amongst the votaries of a very licentious description. This ceremony is entitled the Sri Chakra or Purnabisheka, The Ring or full Initiation. [20]

" This method of adoring the Sacti is unquestionably acknowledged by the texts regarded by the Vanis as authorities for the impurities practised.

" The members of the sect are sworn to secrecy, and will not therefore acknowledge any participation in Sacta-Puja. Some years ago, however, they began to throw off this reserve, and at the present day they trouble themselves very little to disguise their initiation into its mysteries, but they do not divulge in what those mysteries consist.

" The Kauchiluas are another branch of the Sactas sect; their worship much resembles that of the Caulas. They are, however, distinguished by one particular rite not practised by the others, and throw into confusion all the ties of female relationship ; natural restraints are wholly disregarded, and a community of "women among the votaries inculcated.

" On the occasions of the performance of divine

20. Sellon, *op. cit.,* p. 53 *et seq.*

worship, the women and girls deposit their " julies ", or bodices, in a box in charge of the Guru, or priest. At the close of the rites, the male worshippers take each a " julie " from the box, and the female to whom it belongs, even were she his sister, becomes his partner for the evening in these lascivious orgies.

" In every temple of any importance in India we find a troupe of Nautch or dancing girls attached.

" These women are generally procured when quite young, and are early initiated into all the mysteries of their profession. They are instructed in dancing and vocal and instrumental music, their chief employment being to chant the sacred hymns, and perform nautches before the God, on the recurrence of high festivals. But this is not the only service required of them, for besides being the acknowledged mistresses of the officiating priests, it is their duty to prostitute themselves in the courts of the temple to all comers, and thus raise funds for the enrichment of the place of worship to which they belong... A Nautch woman esteems it a peculiar privilege to become the Radha Dea on such occasions. It is an office indeed which these adepts are, on every account, better calculated to fulfil with satisfaction to the sect of Sacteyas, who require their aid, than a more innocent and unsophisticated girl.

" The worship of Sacti is the adoration of Power, [21] which the Hindus typify by the Yoni, or womb, the Argha or vulva, and by the leaves and flowers of certain plants thought to resemble it. [22]

" In *Ananda Tantram,* cap. VII, 148, and other passages, reference is made to Bhagamala. She appears

21. Author's note : Sex power = Kundalini, electro-magnetic force, astral light, fire.

22. See Lotus-Padma, explanation in chapter on Symbolism.

to be the goddess who presides over the pudendum muliebre, i.e. the deified vulva ; and the Sacti is thus personified.

" Such are some of the peculiar features of the worship of Power (or Gnosticism), and which, combined with the Linga Puga (or adoration of the Phallus), constitutes at the present day one of the most popular dogmas of the Hindus. "

Heckethorn tells us that the Maharajas constitute another sect of priests and adds : " It appears abundantly from the works of recognized authority written by Maharajas, and from existing popular belief in the Vallabhacharya sect, that Vallabhacharya is believed to have been an incarnation of the god Krishna, and that the Maharajas, as descendants of Vallabhacharya, have claimed and received from their followers the like character of incarnations of that god by hereditary succession. The ceremonies of the worship paid to Krishna through these priests are all of the most licentious character. The love and subserviency due to a Supreme Being are here materialized and transferred to those who claim to be the living incarnations of the god. Hence the priests exercise an unlimited influence over their female votaries, who consider it a great honour to acquire the temporary regard of the voluptuous Maharajas, the belief in whose pretensions is allowed to interfere, almost vitally, with the domestic relations of husband and wife. " [23]

Miss Mayo, in her book *Mother India,* published in 1927, gives an interesting description of a temple of Kali. " Kali Ghat " — place of Kali — is the root-word of the name Calcutta. " Kali is a Hindu goddess,

23. Heckethorn, *Secret Societies of all Ages and Countries,* vol. II, p. 307.

wife of the great god Siva, whose attribute is destruction and whose thirst is for blood and death-sacrifice. "

Kali has thousands of temples in India, great and small.

Heckethorn further explains that " the association of Thugs, after having existed in India for centuries, was only discovered in 1810. The names by which the members were known to each other, and also to others, was Funsiegeer, that is, ' men of the noose '. The name Thug is said to be derived from thaga, to deceive, because the Thugs get hold of their victims by luring them into false security. One common mode of decoying young men having valuables upon them is to place a young and handsome woman by the wayside, and apparently in great grief, who, by some pretended tale of misfortune, draws him into the jungle, where the gang are lying in ambush, and on his appearance strangle him. The gang consists of from ten to fifty members ; and they will follow or accompany the marked-out victim for days, nor attempt his murder until an opportunity, offering every chance of success, presents itself. After every murder they perform a religious ceremony, called Jagmi; and the division of the spoil is regulated by old-established laws — the man that threw the handkerchief gets the largest share, the man that held the hands the next largest proportion, and so on. In some gangs their property is held in common. Their crimes are committed in honour of Kali who hates our race, and to whom the death of man is a pleasing sacrifice. [24]

" Kali, or Bhowany, for she is equally well known by both names, was, according to the Indian legend, born of the burning eye which Shiva has on his forehead,

24. Heckethorn, *op. cit.,* p. 318, vol. II.

•whence she issued, like the Greek Minerva, out of the skull of Jupiter, a perfect and full-grown being. She represents the Evil Spirit, delights in human blood, presides over plague and pestilence, and directs the storm and hurricane, and ever aims at destruction. She is represented under the most frightful effigy the Indian mind could conceive ; her face is azure, streaked with yellow ; her glance is ferocious ; she wears her dishevelled and bristly hair displayed like the peacock's tail and braided with green serpents. Her purple lips seem streaming with blood ; her tusk-like teeth descend over her lower lip ; she has eight or ten arms, each hand holding some murderous weapon, and sometimes a human head dripping with gore. With one foot she stands on a human corpse. She has her temples, in which the people sacrifice cocks and bullocks to her, but her priests are the Thugs, the ' Sons of Death ', who quench the never-ending thirst of this divine vampyre. " [25]

As regards the sect of Kali's worshippers, Heckethorn gives the following details :

" A newly admitted member takes the appellation of Sahib-Zada. He commences his infamous career as lughah, or gravedigger, or as belhal, or explorer of the spots most convenient for executing a projected assassination, or bhil. In this condition he remains for several years, until he has given abundant proof of his ability and good will. He is then raised to the degree of Bhuttotah, or strangler, which advancement, however, is preceded by new formalities and ceremonies. On the day appointed for the ceremony, the candidate is conducted by his guru into a circle, formed in the

25. Heckethorn, *op. cit,* vol. II, p. 318 and, for recent corroboration, see Katherine Mayo, *Mother India.*

sands and surrounded by mysterious hieroglyphics, where prayers are offered up to their deity. The ceremony lasts four days, during which the candidate is allowed no other food but milk. He occupies himself in practising the immolation of victims fastened to a cross erected in the ground. On the fifth day the priest gives him the fatal noose, washed in holy water and anointed with oil, and after more religious ceremonies, he is pronounced a perfect bhuttotah. He binds himself by fearful oaths to maintain the most perfect silence on all that concerns the society, and to labour without ceasing towards the destruction of the human race. He is the *rex sacrificulus,* and the person he encounters, and Bhowany places in his way, the victim. Certain persons, however, are excepted from the attacks of the Thugs. " [26]

The political significance of such a sect in any Theocrasy can be easily understood when one realizes what it means to the rulers of a land to have at their disposal a staff of fanatics trained to kill anyone on the order of a priest! The utility of such organizations is obvious in a hierarchy where the rulers are also priests reigning by "Divine Right".

26. Heckethorn, *op. cit.,* vol. II, p. 323.

CHAPTER IV

MAZDEISM
(Zoroastrianism)

While the origin of Mazdeism seems shrouded in mystery, one may nevertheless recognize its antiquity, probably the same as that of the *Rig-Vedha,* for it has been proved by Eugene Bournouf and Spiegel that certain parts of the *Avesta* are as old as the Rig, and the many similarities of this religion with that of the Vedhas proves that Mazdeism must have had its origin at the time when the Aryans undertook the conquest of India, that is to say seventeen to eighteen centuries before our era.

From *Le Mazdeisme, l'avesta* of G. de Lafont, we extract the following facts : [1] The historic role of Media began with Ouwakshatara, a name written by the Greeks Kyouxares, the founder of the Median empire. After defeating the Scythians, Kyouxares went to Assyria where he laid siege to Nineveh, after the destruction of which the Assyrian empire came to an end. (612 B. C.)

Kyouxares left a son Astyage whose daughter Mandane married the Persian Cambyses and from their

1. *Passim.*

union sprang the great Cyrus the founder of the Persian empire.

The Parthian dynasty of the Arsacides, who reigned from 256 B. C. until 226 A. D., marks a fatal period for Mazdeism. It was only on the accession of Ardeschir Babejan, the founder of the Sassanide dynasty, that Mazdeism regained its strength. With Ardeshir, Mazdeism became the state religion and Shapour II caused all the Avesta texts treating of philosophy, medicine, cosmogony and astronomy to be collected.

Under the last Sassanides appeared several heretical sects, the most celebrated of which were those of Manes and of Mazdeck. However, in the seventh century, came the Arab conquest; with Yesdegirt the Persian empire of the Sassanides disappeared and with it the influence of Mazdeism.

Towards the tenth century, a few thousand Persians, faithful to the old cult, went into exile taking with them their laws and altars. Some of these took refuge in the Kirman in the Yezd while the others fled to India where they now constitute the well known sect of the Parsees.

The *Zend Avesta,* the sacred book of Persia and of the modern Parsees, contains the teaching of Zoroaster (Zarathustra), a reformer, said to have lived some 7000 years before Christ. It was first translated into French by Hyacinthe-Anquetil Duperron in 1761.

The Chevalier de Ramsay, giving Plutarch as his authority, says : — " Zoroaster taught that there are two Gods contrary to each other in their Operations, the one the Author of all the Good, the other of all the Evil in Nature. The good Principle he calls Oromazes, (Ahura-Mazda) the other the Daemon Arimanius (Agra-Mainyus). He says that the one resembles Light and Truth, the other Darkness and Ignorance.

There is likewise a middle God between these two named Mythras, whom the Persians call the Intercessor or Mediator. Mythras is the Yazata (spirit) of light and the guardian of justice and truth. "

For the benefit of the reader we compile the following interesting information from the previously mentioned author, G. de Lafont :

Pure Zoroastrianism was monotheistic, for in the beginning Ahura-Mazda was recognized as infinitely more powerful than Agra-Mainyus, thus dualism, or the potential equality of these two deities, was actually the development of a later corruption of the Zoroastrian teaching.

The *Avesta,* the bible of Mazdeism, containing the revelations of Ahura-Mazda to the Prophet Zoroaster, is composed of two principal parts — the *Avesta,* containing the *Vendidad,* the *Yacnca* and the *Vispered,* and the *Khorda Avesta,* or little *Avesta,* itself composed of six parts.

Mazdeism taught the immortality of the soul, a compensating justice in another world of Heaven or Hell, the resurrection of the body, the last judgment and the freedom of the soul to choose between right and wrong as a free agent, as opposed to the Islamic theory of fatalism.

Oromazes is the Universal Creator of all that is good, eternal, he created the Good Genii, the spiritual and material world ; man is his creature, and at the end of time he will resurrect him to endow him with eternal happiness and will cause the powers of evil and evil itself to vanish from the earth. No cult is rendered to Agra-Mainyus (Lucifer) who, with his Devas (evil spirits) fights Ahura-Mazda (God) through the ages.

Fire, in the Mazdean religion, was worshipped as

the luminous and pure element, the work of Ahura-Mazda and for that reason always burns sheltered from defilement. But it is not material fire that in this case is to be considered as a Yazata. The *Avesta* distinguishes several kinds of fire :

1. Berezucavanha, or internal fire of the earth.
2. Vohufryana or fire of the human body and animals. (Kundalini, Sex-force, Serpent Power).
3. Urvazista or fire of vegetation.
4. Vazista or fire of lightning.
5. Cpenista or fire of Ahura-Mazda, represented by the fire on the Altar.

The Fravashis (modern Ferouers) are supposed to be the souls of the dead deified. Their cult also forms the basis of the Ancestor worship, of the Pitris of India and the Manes of Latin Countries.

According to Geiger, by " Fravashis " must be understood the immortal, divine part in man, which unites with a body for a limited time only. Consequently there are Fravashis of those who are dead, of those who are living, and of those who are still unborn. Darmstater further explains that the Fravashis are the spiritual form of a being, independent of its material life and anterior to it. According to Mazdean teaching, Oromazes offered to the Ferouers of men the choice of remaining in the spiritual world or of descending on earth to incarnate in human bodies.

At the advent of death, corpses were supposed immediately to become the prey of the Demon Druge Nacus, the demon of the impurity of corpses. Thus, it being most essential never to allow the elements of fire, water and earth to be sullied by contact with anything unclean, the funeral rites and ceremonies of the Mazdeans differ from those of other religions.

Their ancient customs persist today among the Parsees of India where the bodies of the dead are carried to " The Towers of Silence " there to be exposed and devoured by the birds of prey.

Besides the many other parallels between Mazdeism and Christianity, the deity of the Mazdeans, their personal God, Ahura-Mazda, was not a god of vengeance as was the Jehovah of the Jews. He was the essence of universal love, charity, justice and activity and the ideal of Mazdean virtue in early times was similar to that of the Christians of today.

JAINISM

Jainism, which like Buddhism denies the authority of the Vedhas and is therefore regarded by the Brahmins of India as heretical, may have been founded by Parsva whose death is placed at 250 years before that of Vardhamana Mahavira, the last of the prophets of the Jains and a contemporary of Buddha.

Vardhamana Mahavira died at the age of 72 at Pava 527 B. C. He had eleven disciples to whom he preached the law. Many authorities however believe the Jain Church to be as old as Brahminism itself.

The following paragraph quoted from Hastings' *Encyclopaedia of Religions and Ethics,* article on *Jainism,* describes the Jain theory of the Transmigration of Souls as opposed to the orthodox theory of Reincarnation. It is here referred to as " a peculiarity of the Jains which had struck all observers more than any other, viz. their extreme carefulness not to destroy any living being, a principle which is carried out to its very last consequences in monastic life, and has shaped the conduct of the laity in a great measure.

No layman will intentionally kill any living being, not even an insect, however troublesome : he will remove it carefully without hurting it. It goes without saying that the Jains are strict vegetarians. This principle of not hurting any living being bars them from some professions, *e. g.* agriculture, and has thrust them into commerce and especially into its least elevating branch of money-lending. Most of the money lending in Western India is in the hands of the Jains, and this accounts in a great measure both for their unpopularity and for their wealth. A remarkable institution of the Jains, due to their tender regard for animal life, is their asylums for old and diseased animals, the panjarapolas, where they are kept and fed till they die a natural death. "

The reluctance on the part of an orthodox Jain to discourage vermin on the theory that a louse may actually be his reincarnated grandmother or a scorpion some other reincarnated relative is only a logical development of his religious belief in the transmigration of souls.

The Jains are subdivided today into numerous schools each following the teachings of a certain master but united in certain fundamental beliefs.

CHAPTER V

CONFUCIANISM AND TAOISM

Previous to the Christian era, China, judging from the available annals, presented the spectacle of a country whose social life was based almost solely on what might be called the family cult. The metaphysical tradition, overshadowing the life of the people, leading to a monotheistic belief in a Supreme Being, was the knowledge and belief of a few. Vaguely, the people believed that the Monarch alone held communication with the Sublime Sovereign or God. The rites had nothing of a religious character, they were purely social. Then in 1122 B. C, when the Chinese dynasty of Chang-Yin was overthrown by the Tcheou, there were introduced in China numerous innovations, most of them appertaining to magic and occultism, also brahminic and avestic dogmas and beliefs. The whole construction of social ideology in China had undergone a slow but radical change. The ground was prepared for the pantheistic teaching of the philosopher Lao-Tse whose doctrine was bitterly fought by Confucius (551-479) who opposed the dualist theory, and strove to regenerate the former state of Chinese social life, the cult of the family and ancestors. Moreover, the whole moral code of Confucius was contained in a few

words : loyalty and good feeling towards one's neighbour.

Only in about 65 A. D. was Buddhism introduced in China, followed in turn by Mazdeism, Manicheism and Mahomedanism.

CHAPTER VI

EGYPTIAN ESOTERISM

More than any other country, Ancient Egypt was an illustration of theocratic power. There, priesthood ruled and adumbrated royalty. Depositories of the Indo-Iran tradition of Ra, Zarathustra and Manu, the priests of Thebes and Memphis made of Egypt the fortress of antique esoterism. Their Sovereign Lord God and Teacher bore the name of Hermes or Thoth, the Great Initiator. In him were typified the three great powers of royalty, law-giving or legislative and high priesthood which made the Greeks, disciples of the Egyptians, surname him Hermes Trismegistus or thrice great.

To Hermes was credited a large number of books containing the secrets of Indo-Aryan occult science. Fire was the first Principle, the basis of all teaching and the law of Ammon-Ra, the Sun God of Thebes.

Only after the conquest of Egypt by the Hyksos (2000 B. C.) did the priests spread among the people the cult of Osiris and Isis and their son Horus. This popular religion served as a screen which most effectively shielded the Hermetic mysteries from intrusion and disclosure and safeguarded ancient and Aryan esoterism which had to fear annihilation at the hands of

the priesthood of the black or Ethiopian race whose esoterism was based upon a different conception of occult and psychic knowledge.

A striking example of the rivalry of the two esoteric schools is given in the Bible when Moses and Aaron, practising the magic taught them by the Ethiopian Jethro, failed to confound the Egyptian priests before Pharaoh.

Concealed behind the popular cult of Osiris and Isis was the soul of Egyptian esoterism which no one could reach, except after having been deemed worthy to penetrate the most sacred mysteries of Isis whose statue, with its face veiled, stood before the door of the temple of occultism.

The trials of initiation which a candidate had to withstand before he beheld the light of Osiris and understood the " Vision of Hermes " were long and terrible. They were interspersed, however, by states of trance induced by special beverages, during which the initiate had voluptuous visions of Isis preceded by the five-pointed flamboyant star or the Rose of Isis.

Two great flowing currents issued from the esoteric wisdom, jealously safeguarded by the Egyptians, namely: Mosaism or Judaism, taught by Moses whose God was Jehovah, and Orpheism taught by Orpheus whose God was Zeus or Jupiter. The former adapted his beliefs to suit the mentality of undisciplined, rebellious masses of Israelites in Egypt, hence a god of Fear and Vengeance ; the latter legislated for a people whose hellenic genius touched sublime heights of philosophic wisdom on the one hand, and sought on the other to carry its irrepressible sense of beauty and light-heartedness in its pursuit of material pleasures. Hence the great difference between the two currents which had derived their initial teaching from the same source.

CHAPTER VII

JUDAISM

The Pharisees

Judaism has been described by Moses Mendelssohn, a learned Jew, in this way : — " Judaism is not a religion but a Law religionized. " This definition does away effectively with the erroneous belief prevalent among the non-Jews that Judaism is a religion.

In spite of the loud and frequent assertions, made by Jews and Christian divines alike, contending that the Jews were the first monotheists, it is a well proven fact that the high initiates of the Memphis priesthood were monotheists long before the Jews ever went to Egypt.

Judaism would be best described as a rite or compendium of rites, for, if one lends belief to the existence of the Jewish Lawgiver, Moses, one must bear in mind that he first studied among the high initiates of Egypt, and later, became the pupil and son-in-law of black Jethro, the Ethiopian magician whom one might call the Father of Voodooism, name given to the magic practices and rites performed by the negroes.

The closer one studies the history of the Jews, the clearer it appears that they are neither a religious entity nor a nation. The absolute failure of Zionism which

was a desperate effort on the part of certain Jewish leaders to bind all the Jews of the world into a national entity, whose territory would have been Palestine, proves the futility of such an effort.

Judaism is not a religion and the Jews are not a nation, but they *are a sect with Judaism as a rite.*

The obligations and rules of the rite for the Jewish masses are contained in the *Talmud* and *Schulchan Aruk,* but the esoteric teachings for the higher initiates are to be found in the Cabala.

Therein are contained the mysterious rites for evocations, the indications and keys to practices for conjuration of supernatural forces, the science of numbers, astrology, etc.

The practical application of the Cabalist knowledge is manifested in the use made of it, through the ages, by Jews to gain influence both in the higher spheres of Gentile life and over the masses. Sovereigns and Popes, both, usually had one or more Jews as astrologers and advisers, and they frequently gave Jews control over their very life by employing them as physicians. Political power was thus gained by Jews in almost every Gentile country alongside with financial power, since Jewish court-bankers manipulated state funds and taxes.

Through the ages also, can be followed the spreading power of the sect, and no more awful example of the devastating and destructive power of the penetration of a secret subversive society has ever been witnessed.

With its B'nai B'rith Supreme Council as the directing head, the sect with its members swarming among all nations has become the sovereign power ruling in the councils of all nations and governing their political, economic, religious and educational policies.

In his book *Nicholas II et les Juifs,* Netchvolodow

explains that " the Chaldean science acquired by many of the Jewish priests, during the captivity of Babylon, gave birth to the sect of the Pharisees whose name only appears in the Holy Scriptures and in the writings of the Jewish historians after the captivity (606 B. C). The works of the celebrated scientist Munk leave no doubt on the point that the sect appeared during the period of the captivity.

" From then dates the Cabala or Tradition of the Pharisees. For a long time their precepts were only transmitted orally but later they formed the Talmud and received their final form in the book called the *Sepher ha Zohar.* " [1]

The Pharisees were, as it were, a class whose tendency was to form a kind of intellectual aristocracy among the Jews. At first, they formed a sort of brotherhood, a *haburah,* the members being called *haburim* or brothers. They were a subversive element, aiming at the overthrow of the Sadducean High-priesthood, whose members prided themselves on their aristocracy of blood and birth, to which the Pharisees opposed an aristocracy of learning. The war waged by the latter extends over a long period of time, and the rivalry was bitter. The Pharisees, who, although they professed, as one of their chief tenets, the utmost contempt of the *am-haretz* or simple people, did not overlook the fact that they needed their mass support for the attainment of their own aim, and they enlisted it by opposing the Sadducean strictness of the Law in many instances, namely, in the observance of the Sabbath.

The power of the Sadducees fell with the destruction of the Temple by Titus and thenceforth the Pharisaic element held supremacy among the Jews.

1. Lt. Gen. A. Netchvolodow, *Nicolas II et les Juifs,* p. 139.

Quoting an acknowledged authority on Judaism, Mr. Flavien Brenier, Lt. Gen. Netchvolodow further describes the policy of the sect as follows : [2]

" Before appearing proudly as the expression of Jewish aspirations, The Tradition of the Pharisees had serious difficulties to surmount, the chief of which was the revival of the orthodox faith stimulated in the Jewish people by the Captivity. To the exiles, bemoaning the fall of the Temple of Jerusalem and begging Jehovah to end the misfortunes of their homeland, the revelation that Jehovah was only a phantom, entailed not only certain defeat, but also their own exposure to perils the least of which would have been the loss of all authority over Israel.

" The Pharisees then, judging it wiser to capture the confidence of their compatriots by taking the lead of the religious movement, affected a scrupulous observance of the slightest prescriptions of the law and instituted the practice of complicated rituals, simultaneously however cultivating the new doctrine in their secret sanctuaries. These were regular secret societies, composed during the captivity of a few hundred adepts. At the time of Flavius Josephus which was that of their greatest prosperity they numbered only some 6,000 members.

" This group of intellectual pantheists was soon to acquire a directing influence over the Jewish nation. Nothing, moreover, likely to offend national sentiment ever appeared in their doctrines. However saturated with pantheistic Chaldeism they might have been, the Pharisees preserved their ethnic pride intact. This religion of Man divinised, which they had absorbed at Babylon, they conceived solely as applying to the

2. *Ibid.,* p. 139 *et seq.*

profit of the Jew, the superior and predestined being. The promises of universal dominion which the orthodox Jew found in the Law, the Pharisees did not interpret in the sense of the reign of the God of Moses over the nations, but in that of a material domination to be imposed on the universe by the Jews. The awaited Messiah was no longer the Redeemer of original Sin, a spiritual victor who would lead the world, it was a temporal king, bloody with battle, who would make Israel master of the world and ' drag all peoples under the wheels of his chariot'. The Pharisees did not ask this enslavement of the nations of a mystical Jehovah, which they continued worshipping in public, only as a concession to popular opinion, for they expected its eventual consummation to be achieved by the secular patience of Israel and the use of human means.

" Monstrously different from the ancient law were such principles as these, but they had nothing one could see, which might have rendered unpopular those who let them filter, drop by drop, among the Jews.

" The admirably conceived organization of the Pharisees did not fail soon to bear fruit.

" One cannot better define its action in the midst of Jewish society before Jesus Christ, " said Mr. Flavien Brenier, " than in comparing it with that of the Freemasons in modern society. "

" A carefully restricted membership tightly bound, imposing on their members the religion of ' the secret', the Pharisees pursued relentlessly their double aim which was : —

1. The seizure of political power, by the possession of the great political offices (the influence of which was tremendous in the reconstituted Jewish nation) and the conquest of the Sanhedrin (Jewish parliament).

" 2. To modify gradually the conceptions of the people in the direction of their secret doctrine. "

The first of these aims was achieved when Hillel, a Pharisee of Babylon who claimed Davidic descent, was elected president of the Sanhedrin. Thus ended the bitter fight between the Pharisees and the Sadducees. Opposed to Hillel was Shammai, a Sadducee, supporter of the Sadducean High Priest who was made Chief Judge of the assembly. The attitude of the two men towards each other is a matter of long record in the Talmud

Among the most noted Pharisees, after Hillel, are : — Yochanan ben Zakkai, founder of the school of Yamnai, Akibah who, with Bar Cochba, fomented the revolt against the Romans under Hadrian, rebellion ending with the order for the dispersion of Jews (132 A. D.) Also Simon ben Yohai, who might be termed the great Magician and Father of the Cabala, lastly Judah the Prince who compiled the Babylonian Talmud. Under these chiefs, the Pharisaic power was definitely established in the Sanhedrin. Those among the Jews who clung to the Sadducean tradition and refused to acknowledge the dominion of the Pharisees, remained as dissidents. Such were the Samaritans and the Karaites who rejected the Talmud.

The second of the aims and its method of attainment is exposed in the so-called *Protocols of the Wise Men of Zion* so loudly denounced by the descendants of those who devised The Secret Doctrine in Israel, Israel here meaning the Jews as a religious community, most of whom remain quite ignorant of the intricate subversive schemes imputed to them.

The attitude of Jesus Christ to this sect is definitely expressed in the New Testament (see Luke xi and John viii).

Exoteric Judaism, the Jewish religion as practised in the twentieth century, is based on the Old Testament, and on equally ancient commentaries on it, preserved for ages as oral traditions, and known, as above stated, under the general name of *The Talmud.* All copies of this book were ordered to be burned by Philip IV, the Fair, King of France, in 1306, but the book survived the holocaust.

We know that the Jewish God is not the father of all men and the ideal of love, justice and mercy, like the Christian God, or even like Ahura-Mazda or Brahma. On the contrary, he is the God of vengeance down to the fourth generation, just and merciful only to his own people, but foe to all other nations, denying them human rights and commanding their enslavement that Israel might appropriate their riches and rule over them.

The following quotations will serve to illustrate this point : —

" And when the Lord thy God shall deliver them before thee ; thou shalt smite them, and utterly destroy them ; thou shalt make no covenant with them, nor shew mercy unto them. " — Deut. vii, 2.

" For thou art an holy people unto the Lord thy God : the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. " — Deut. vii, 6.

The Talmud comments upon it : " You are human beings, but the nations of the world are not human beings but beasts. " Baba Mecia 114,6.

On the house of the Goy (non-Jew) one looks as on the fold of cattle. " — Tosefta, Erubin viii.

From The Talmud (a prayer said on the eve of Passover, to the present day) " We beg Thee, 0 Lord,

indict Thy wrath on the nations not believing in Thee, and not calling on Thy name. Let down Thy wrath on them and inflict them with Thy wrath. Drive them away in Thy wrath and crush them into pieces. Take away, O Lord, all bone from them. In a moment indict all disbelievers. Destroy in a moment all foes of Thy nation. Draw out with the root, disperse and ruin unworthy nations. Destroy them ! Destroy them immediately, in this very moment! " — *(Pranajtis ; Christianus in Talmudas Judeorum,* quotations from : *Synagoga Judaica,* p. 212. *Minhagin,* p. 23. *Crach Chaim* 480 *Hagah).*

" When one sees inhabited houses of the ' Goy ' one says, ' The Lord will destroy the house of the proud '. And when one sees them destroyed he says, ' The Lord God of Vengeance has revealed himself ' — *(The Babylonian Talmud,* Berachot 58,6.)

" Those who do not own Torah and the prophets must all be killed. Who has power to kill them, let him kill them openly with the sword, if not, let him use artifices till they are done away with. " — *(Schulchan Aruch : Choszen Hamiszpat,* 425,50).

The Jewish Sages soon understood that Christ's way of commenting upon the old Law introduced, instead of hatred towards foreign nations, brotherly feelings and equality of all men in the face of God, thus denying the Jews their privileged position as masters of the world.

At the same time, Christ's reforming the very primitive and rough moral ideas of the Old Testament, deprived the Jews of their very convenient-in-the-battle-of-life, unscrupulous, double morality. Thence the Jewish hatred for the Christian faith is conspicuous in the following quotations from Talmudic sources : —

" The estates of the Goys are like wilderness, who first settles in them has a right to them. *(Baba Batra,* 54 *b.)*

" The property of the Goys is like a thing without a master. " *(Schulchan Aruch : Choszen Hamiszpat,* 156,5).

" If a Jew has struck his spade into the ground of the Goy, he has become the master of the whole. " *(Baba Batra,* 55 *a.)*

In order to enhance the authority of the Old Testament equally recognized by the Christians, while simultaneously augmenting that of the Talmud and the Rabbis, its commentators and authors teach : —

" In the law (the Bible) are things more or less important, but the words of the Learned in the Scripture are always important.

" It is more wicked to protest the words of the rabbis than of Torah " *(Miszna, Sanhedryn* xi, 3.) " Who changes the words of the rabbis ought to die. " *(Erubin,* 21, b.)

" The decisions of the Talmud are words of the living God. Jehovah himself asks the opinion of earthly rabbis when there are difficult affairs in heaven. " (Rabbi Menachem, *Comments for the Fifth Book.)*

" Jehovah himself in heaven studies the Talmud, standing : he has such respect for that book. " (Tr. Mechilla).

To enhance the dignity of religions dogmas the following commandments are given :

" That the Jewish nation is the only nation selected by God, while all the remaining ones are contemptible and hateful.

" That all property of other nations belongs to the Jewish nation, which consequently is entitled to seize upon it without any scruples. "

" That an orthodox Jew is not bound to observe principles of morality towards people of other nations, and on the contrary, he even ought to act against morality, if it were profitable for himself or for the interest of Jews in general. "

" A Jew may rob a Goy (Goy means unclean, and is the disparaging name for a non-Jew), he may cheat him over a bill, which should not be perceived by him, otherwise the name of God would become dishonoured. " *(Schulchan Aruch, Choszen Hamiszpat,* 348.)

" Should a Goy to whom a Jew owed some money die without his heirs knowing about the debt, the Jew is not bound to pay the debt. " *(Schulchan Aruch, Choszen Hamiszpat* 283, 1.)

" The son of Noah, who would steal a farthing ought to be put to death, but an Israelite is allowed to do injury to a goy; where it is written, Thou shalt not do injury to thy neighbour, is not said, Thou shalt not do injury to a goy. " *(Miszna, Sanhedryn,* 57.)

" A thing lost by a goy may not only be kept by the man who found it, but it is forbidden to give it back to him. " *(Schulchan Aruch, Choszen Hamiszpat.* 266, 1.)

" Who took an oath in the presence of the goys, the robbers, and the custom-house officer, is not responsible. " *(Tosefta Szebnot,* 11.)

" In order to annul marriages, oaths and promises, a Jew must go to the rabbi, and if he is absent, he must call three other Jews, and say to them that he is sorry to have done it, and they say, ' Thou art allowed to. ' *(Schulchan Aruch, 2, 1.* 247.)

The Kol Nidre prayer on the Day of Judgment, that acquits beforehand from the nonfulfilment of all kinds of oaths and vows, is given here.

" All vows, oaths, promises, engagements, and swearing, which, beginning this very day of reconciliation, we intend to vow, promise, swear, and bind ourselves to fulfil, we are sorry for already, and they shall be annulled, acquitted, annihilated, abolished, valueless, unimportant, our vow shall be no vows, and our oaths no oaths at all. " *(Schulchan Aruch,* edit. I., 136).

" If a goy wants a Jew to stand witness against a Jew at the Court of Law, and the Jew could give fair evidence, he is forbidden to do it, but if a Jew wants a Jew to be a witness in a similar case against a goy, he may do it. " — *(Schulchan Aruch, Choszen Hamiszpat,* 28 art, 3 and 4.)

" Should a Jew inform the goyish authorities that another Jew has much money, and the other will suffer a loss through it, he must give him remuneration. " *(Schulchan Aruch. ~ Ch. Ha.,* 338.)

" If there is no doubt that someone thrice betrayed the Jews, or caused that their money passed to the goys, a means and wise council must be found to do away with him. "

" Every one must contribute to the expense of the community (Kahal) in order to do away with the traitor. " *Ibid.,* 163, 1.)

" It is permitted to kill a Jewish denunciator everywhere. . . . it is permitted to kill him before he has denounced.... though it is necessary to warn him and say, ' Do not denounce. ' But should he say, ' I will denounce, ' he must be killed, and he who accomplishes it first will have the greater merit. " *(Ibid.,* 388, 10.)

" How to interpret the word ' robbery '. A goy is forbidden to steal, rob, or take women slaves, etc., from a goy or from a Jew, but he (a Jew) is not forbidden to do all this to a goy. " *(Tosefta, Aboda Zara,* viii, 5.)

" If a goy killed a goy or a Jew he is responsible, but if a Jew killed a goy he is not responsible. "(*Ibid.,* viii, 5.)

The authors of the Talmud, having issued this horrible moral code, that acquits all kinds of crimes, in order to make easier the strife with foreigners to their own

nation, understood the necessity of keeping its contents a secret and thus legislated :

" To communicate anything to a goy about our religious relations would be equal to the killing of all the Jews, for if the goys knew what we teach about them, they would kill us openly. " *(Book of Libbre David,* 37.)

" It is forbidden to disclose the secrets of the Law. He who would do it would be as guilty as if he destroyed the whole world " *(Jaktu Chadasz,* 171,2). The restrictions and commandments bearing this in view were raised to the dignity of dogmas of faith. It is not astonishing that in face of such prohibitions the secrets of the Talmud have been so little known to other nations, especially to the Western ones, and till the present day, even the most progressive and citizen-like Jews think the disclosure of the principles of the Talmud a proof of the most outrageous intolerance, and an attack on the Jewish religion.

In order to separate the Jewish nation from all others, and thus prevent it from mixing with them, and losing their national peculiarities, a great many precepts of the ritual and rules for every-day life, prejudices and superstitions, the remainder of the times of barbarism and obscurity, have been gathered in the Talmud and consecrated as canons. The precepts observed by Eastern Jews till the present day deride even the most simple notions of culture and hygiene. For instance they enjoin :

" If a Jew be called to explain any part of the rabbinic books, he only ought to give a false explanation, that he might not, by behaving differently, become an accomplice in betraying this information. Who will violate this order shall be put to death. " *(Libbre David,* 37.)

" It is forbidden to disclose the secrets of the Law. "

" One should and must make false oath, when the goys ask if our books contain anything against them. Then we are bound to state on oath that there is nothing like that. " (*Szaalot-Utszabot. The book of Jore d'a,* 17.)

" Every goy who studies Talmud, and every Jew who helps him in it, ought to die. " *(Sanhedryn* 59 a. *Aboda Zora 8-6. Szagiga* 13.)

" The ears of the goys are filthy, their baths, houses, countries are filthy. " *(Tosefta Mikwat,* v. 1.)

" A boy-goy after nine years and one day old, and a girl after three years and one day old, are considered filthy. " *{Pereferkowicz : Talmud* t. v., p. 11.)

These principles afford an explanation of the action of governments in excluding Jews from judicial and military positions. They also explain that mysterious phenomenon known as Antisemitism.

In his *Manual of Freemasonry* Richard Carlile makes the following observations : [3]

" The disposition of the mistaken Jew is to monopolise his portion of the Sacred Scriptures as a charm or benefit prepared and presented to his people in their sectarian character.

" That there was no such nation as the Israelites, is a truth — found in the consideration that they are not mentioned beyond the Bible in any records whatever. Egypt knew them not, Persia knew them not, Hindostan knew them not, Scythia knew them not, Phoenicia knew them not, Greece knew them not, as a nation. And in the first general notice that we have of the Jews, they are introduced to the world as a sect, or a series of sects, being Pharisees, Sadducees, and Essenes ; and in that general notice, beyond that sort of mistaken allegorical history which Josephus

• Carlile, *Manual of Freemasonry,* p. 88.

has copied from the books of the Old Testament, and which is not otherwise corroborated, and no better authority than the book of the Old Testament, there is no presentation of the Jews as the descendants of a larger nation of Israelites ; as a religious or philosophical sect of distinction, mixed up with, and found in real human history, they are not to be traced higher than the century before the Christian era. It is satisfactory to be able to show the origin of anything, for such a knowledge is a common passion and curiosity among mankind ; and I think the Rev. Robert Taylor has discovered and developed the origin of the titles of Hebrew, Israelite, and Jew. [4]

" Hebrew, Israelite, and Jew, are Syriac, Phoenician and Egyptian terms used in the mysterious degrees ; and it would be as reasonable to argue that the Freemasons are a dispersed nation, as that the Jews are, or were, a dispersed nation. The Rev. Mr. Taylor has beautifully explained this in his discourses. [5]

" The scenes and characters of the mysterious drama, as found in the Eleusinian Orgies of Greece, were : —

Eleusis. — The Advent, or coming-in light —• the birth and character of the subject of the drama — the title of the whole play or mystery.

Hierophant. — The Expounder of the Mysteries, the High Priest, the Pope, the Archbishop.

Hupereet. — The Minister, or Ordinary Priest.

Diaconos. — The Deacon, or Lower Officer.

Diadochos. — The Torch-bearer.

Photagogue. — The Bringer-in of Light.

Autoptos. — The Candidate admitted to see the sight. The visitor of the Temple — the Church- and Chapel-goer.

Autopsy. — The sight itself.

4. *Ibid.,* p. viii.
5. *Ibid.,* p. x i .

Hebrew. —The initiated Candidate who had passed through all the degrees of the mystery.

Teleios. — The adept, or perfected.

Israelite. — God-seer, purified from all guile.

Jew .— The God himself, or the mysterious perfection and deification of the human character.

" The whole type of what may be made of human nature by cultivation of mind, which is the conditional promise of paradise, or kingdom of heaven. This is the revelation of all the mysteries. "

Carlile further states [6] " We are prepared with historical disproofs of the existence of such a people as Israelites or Jews as a nation. They were a religious or philosophical sect, who had been made adepts in the higher Pagan Mysteries : a sect among nations ; but not a nation among sects. "

Judaism sanctions Gnosticism which is further elaborated in their books of the Cabala. For further study of this subject we refer the reader to Chapter XIII.

6. *Ibid.,* p. v of Introduction.

CHAPTER VIII

ORPHEISM AND THE PAGAN MYSTERIES

There is no greater or more erudite authority than Fabre d'Olivet (1768-1825) on Orpheus or Dyonisius [1] and to such an eminent source, among many others, must the reader be referred.

The feats of the white Dorian race of Greece and the mysticism of its priests of Thrace as well as the centuries-long rivalry between the solar or male cult and the lunar or female cult, have provided inexhaustible sources of religious and literary lore.

The legendary birth of Orpheus adorned with his descent from Apollo, his flight from Thrace, initiation in the temple of Memphis and return to his own country as a high adept of the most profound mysteries, constitute but the first part of his life.

After his return to Greece, he united the cults of Dyonisius and Zeus, reformed that of Bacchus and instituted the Mysteries. To him was allotted the task of reducing the power of the Bacchantes, priestesses of Hecate, by a magic superior to theirs, and their vengeance, which caused his death, has been the theme of many a poet.

1. *Pythagore, Les Vers Dorés.*

One follows the evolution of Greece from Orpheus to Pythagoras, Socrates and Plato and one searches for the remnants of Egyptian esoterism in the utmost recesses of the Delphic temples and in the ceremonies of initiation to the Eleusinian mysteries. These, having still been practised until the Emperor Theodosius I, the Great, (379-395) prohibited them and ordered the destruction of the Eleusinian Temple, much material is available for their description.

We are indebted to Bishop Lavington, an erudite member of the Anglican Church, for a graphic description of the perversion to which they gave rise, but we preface this article with that author's apology to the reader, which, like the text of most of this chapter, we quote verbatim from the Bishop's book *The Enthusiasm of Methodists and Papists compared,* Part III :

" We wallow indeed in the mire, by publishing these things. But lest any one should fall into the mire of these heretics, from mere ignorance, I purposely and knowingly defile my own mouth, and the ears of the auditors, because it is beneficial. For it is much better to hear absurdity and filthiness in accusing others, than to fall into them out of ignorance. Much better to be informed of the mire, than, for want of information, to fall into it. "

Bishop Lavington then proceeds with the explanation of the Pagan Mysteries from which we quote : [2] —

" The Gods and Goddesses each had their special mysteries. Even Cotytto, the Goddess of Turpitude, had her rites and devotees.

" A high opinion of the Mysteries was very far from being general, or received by great and good Persons. Those great Men, Agesilaus and Epaminondas, would

2. Bishop Lavington, *The Enthusiasm of Methodists and Papists compared,* p. 313 *et seq.*

not submit to an Initiation. . . . The Athenians asking Diogenes to be initiated because such had the Precedency in a future State ; he replied, ' Ridiculous thing ! that Agesilaus and Epaminondas must rowl in dirt; and every Scoundrel initiated, such as Patecion the Thief, be happy in the Elysian Fields. ' Nor shall we entertain the better Notion of the Mysteries when we find so wise and good a Man as Socrates refusing initiation. For which (though perhaps he had stronger) he gives this Reason : ' If the Mysteries were bad, he should not be able to conceal the Secret, but must discourage every one from Initiation; and if good, Humanity would oblige him to discover it for the public Benefit. '

" Rut whether the Mysteries were good or bad, Authors are pretty well agreed as to the preparatory Ceremonies, and manner of Initiation : whereby they were to Represent, and Act over again, the Actions and passions of the Deities, for whose Honour the Mysteries were instituted.

" That Initiation might seem a venerable and solemn Thing, the Devotees were taught to qualify themselves by Prayer to the Demons, Fastings, Watchings, Confession to the Priest, and other Lustrations. We read in Plutarch, ' that fasting is to precede the Mysteries of Ceres, ' and that Confession was required ; ' Antalcidas being examined by the Priest, in order to his initiation, what grievous crimes he had committed, made Answer, ' If I have been guilty of any such Crime, the Gods know it already. ' The Confession was a trick of the Masters of the Ceremonies to get the people under their Girdle.

" Tertullian says, ' As to the superstition of the Eleusinian Mysteries, what they conceal is the Shame of them. Therefore they make the Admission tortuous,

take Time in the Initiation, set a Seal on. the Tongue, and instruct the Epoptae for five Years, to raise a high Opinion of them by Delay and Expectation. But all the Divinity in the sacred Domes, the Whole of what they aspire to, what sealeth the Tongue, is this : ___*Simulacrum membri Virilis revelatur.* But for a Cover of their Sacrilege, they pretend these Figures are only a mystical Representation of venerable Nature. '

" The original Reason of such figures being exposed to View, and had in Veneration, in the Mysteries, we learn from others. Clemens Alexandrinus giveth a full account of this religion of the Mysteries, too prolix to be transcribed ; -— 'Of their wicked Institution, Cruelty, Stupidity, Madness, making Goddesses of Harlots, corrupting Mankind : — the Mysteries of Ceres are nothing but representations of incestuous Deities : — their ridiculous Exclamations upon Admission were, I have eat out of the Timbrel, I have drank out of the Cymbal, I have carried the Chest, I have crept into the secret Chamber. ' In the Chest *Pudendum Bacchi inclusum erat. — Cistam et veretrum nova Religione colenda tradunt.* — It is a shame to mention the filthy circumstances in the story of Ceres...

" The Pagan Mysteries being of such an immoral Nature, and Tendency, it might justly be thought strange, were no Notice taken of them in the Holy Scriptures. And therefore, though such an Enquiry might carry us into too great a Length, yet I shall not entirely pass it over. There can be then little Doubt, but they are pointed out by St. Paul : ' It is a Shame even to speak of those Things that are done of them in Secret. ' And where Christianity is termed the Mystery of Godliness, it is set, I am persuaded, in Opposition, not only to the Mystery of Iniquity that was to work in the Christian World, but likewise to the

preceding Mysteries among the Gentiles. Nor is it improbable, that the Apostle writeth in direct Opposition to the Appearances, Pretences, and Impostures of those false Divinities : Without Controversy great is the Mystery of Godliness...

" In the Old Testament, Deut. xxiii. 17 (not indeed in the Hebrew, but in the Septuagint) after the Words, ' There shall be no Whore, — nor Sodomites of the Sons of Israel, ' we find added Words of this Import, ' There shall not be an Initiator, nor an Initiated, of the Sons or Daughters of Israel. ' ' Tis possible this additional Clause may have been inserted by the Seventy, by Way of Interpretation of the preceding Words. They knew the Nature of the Mysteries full well; and we are led to this Meaning by the Impurities forbidden, and by the Price of the Dog in the next Verse ; the Egyptian God Anubis being usually figured with a Dog's Head. (Edit. Daniel. Schol.)

" We may observe also, that Philo the Jew *(de Sacrific.)* expressly ranketh the Prohibition of the Mysteries among the Laws of Moses. ' The Law, saith he, expressly excludeth the whole of the Mysteries, their Inchantments and execrable Scurrilities, from the Holy Ordinances : not permitting those educated in her Society to celebrate such Heathen Rites; nor, depending on such mystical Ceremonies, to disregard the Truth ; and to follow the Works of Night and Darkness, omitting what deserveth the Light and the Day. Let none therefore among the Disciples of Moses either initiate, or be initiated : it being equally wicked either to teach, or to learn the Mysteries. — ' Tis generally the Case with them, that no good Person is initiated ; but Thieves, and Pirates, and mad Gangs of abominable and immodest women; after parting with their Money to the initiating Priests. "

Several of the Fathers have taken Notice of the same Passage in the Septuagint, and explained it in the same manner.

" For further Proof of the Turpitude in the Mysteries of Isis and Osiris, and that it was so from the Beginning, we need only consult Diodorus Siculus, Lib. I. ' Isis being overwhelmed with Grief for the Loss of her Husband Osiris, took particular Care in deifying him to consecrate his Pudenda ; which she ordered to be peculiarly honoured and adored in the Mysteries. And the same holy Institution was observed with the same Ceremonies, when carried into Greece by Orpheus : where the common People, partly from Ignorance, and partly from a Love of the new god (Phallus), were very fond of being initiated. '

" Much more might be collected (even from initiated Authors, however, generally shy) concerning the infamous Origin of the Mysteries, which I pass over.....

" The celebration of the Eleusinian Mysteries commenced in Greece about 1400 years before Christ but ' whenever or however they were brought into Greece, and transferred to the Honour of Ceres and Proserpina, they were of the same Nature, and observed with equally chaste Ceremonies, with those of Isis... '

" One contrivance for ' giving the Initiated a Sight of the Divinities, was by means of a Looking-glass, wherein none could see their own Faces, but had a clear View of the Gods and Goddesses. ' This we have from Pausanias : and Eusebius relates the same Thing. - So easily might weak People, and under the utmost Astonishment, be deluded by Figures behind a glass, in a proper Habit and Posture ; and especially by living Persons, personating the Deities in any Manner they thought fit.

' As a proof of the Indecencies, Sozomen writeth,

' that Theophilus, Bishop of Alexandria, egregiously ridiculed and exposed to public View the shameful Figures belonging to the Mysteries, the Phallus, etc. which he brought out of the Pagan Temple. For which the enraged Heathens raised a Tumult, and massacred a great Number of the Christians. ' — Even the initiated Pausanias (notwithstanding his usual Reservedness) sometimes blurts out a little too much, and intimates something shameful — : ' as frequent assignations ; — the proneness of the religious Females to venery — a Mixture of the Obscene and Miraculous ; — the continuance of the Eleusinian Festival for a week ; on the third Day whereof all Males, even the Dogs, are excluded ; but the next Day the Men are admitted among them, when they pass the Time in sporting, and light Discourse ; — the Amours of Ceres, of a very strange Kind ; with the Secrecy enjoined ; — The Obscenities in the Mysteries of Cupid, and suitable Hymns. '

" A man initiated, and under an Oath of Silence, could not well have discovered more of the true Nature of the Mysteries, and the Reason why they ought not to be divulged. We are assured too, that one Day of the Eleusinian Festival was set apart for the Rites of Venus and Cupid, and another for those of Bacchus : both of which were confessedly beyond measure abominable. Nor will our Opinion be more favourable, when we remember what Athenœus writes ; ' Apelles, being extremely desirous of drawing a Venus from the famous Phryne, could find no Opportunity of seeing her naked, without going to the Eleusinian and Neptunian Games ; where she stripped herself in the Sight of all the Men, and went into the sea to wash herself...'

" I apprehend therefore that no great Stress is to be laid upon those initiated Authors, who have thought

themselves obliged to say nothing but what was good of the Mysteries ; or have talked of the Unity of the Deity, as the great Secret of them; perhaps to avoid the Shame of being thought Dupes to a foolery, or inquisitive into something worse. "[3]

On the same subject the Chevalier de Ramsay, reputed founder of Scottish Rites, writes the following :[4] —

" About the fifteenth Olympiad, six hundred Years before the Christian æra, the Greeks having lost the traditional Knowledge of the Orientals, began to lay aside the Doctrine of the Ancients, and to reason about the Divine Nature from Prejudices which their Senses and Imagination suggested. Anaximander lived at that time, and was the first that set himself to destroy the Belief of a supreme Intelligence, in order to account for everything from the Action of blind Matter, which by necessity assumes all Sorts of Forms. He was followed by Leucippus, Democritus, Epicurus, Strato, Lucretius, and all the School of the Atomical Philosophers.

" Pythagoras, Anaxagoras, Socrates, Plato, Aristotle, and all the great Men of Greece, opposed this impious Doctrine, and endeavoured to prove the ancient Theology of the Orientals. These Philosophers of a superior Genius observed in Nature, Motion, Thought and Design. And as the Idea of Matter includes none of these three Properties, they inferred from thence, that there was another Substance different from Matter.

" Greece being thus divided into two Sects, they disputed for a long time, without either Party being

3. Lavington.

4. The Chevalier de Ramsay, *A Discourse upon the Theology and Mythology of the Antients in The Travels of Cyrus,* vol. II, P. 76 *et seq.* (published 1728).

convinced. At length about the 120th Olympiad Pyrrho formed a third Sect whose great Principle was to doubt everything, and determine nothing. All the Atomists who had laboured in vain to find out a Demonstration of their false Principles, presently struck in with the Pyrrhonian Sect. They ran wildly into the System of an universal Doubt, and carried it almost to such an Excess of Frenzy, that they doubted of the clearest and most sensible Truths. They maintained without any Allegory, that everything we see is only an Illusion, and that the whole Series of Life is but a perpetual Dream of which those of the Night are only so many Images.

" At last Zeno set up a fourth School about the 130th Olympiad. This Philosopher endeavoured to reconcile the Disciples of Democritus with those of Plato, by maintaining that the first Principle was indeed an infinite Wisdom, but his Essence was only a pure Aether, or a subtile Light, which diffused itself everywhere, to give Life, Motion,' and Reason to all Beings.

" In these last Ages the modern Freethinkers have done nothing but revive the ancient Errors. Jordano Bruno, Vannini and Spinoza, have vamped up the monstrous System of Anaximander; and the last of the three has endeavoured to dazzle weak Minds, by dressing it up in a geometrical Form.

" Some Spinosists, finding that they were every Moment at a Loss for Evidence in the pretended Demonstrations of their Master, are fallen into a senseless sort of Scepticism, called Egomism, where every one fancies himself to be the only Being that exists.

" Mr. Hobbes and several other Philosophers, without setting up for Atheists, have ventured to maintain, that Thought and Extension are Properties of the same Substance.

" Descartes, F. Malebranche, Leibnitz, Dr. Bentley, Clarke, and several Philosophers of a Genius equally Mile and profound, have endeavoured to refute these Errors, and brought Arguments to support the ancient Theology. Besides the Proofs which are drawn from the Effects, they have insisted on others drawn from the Idea of the first Cause. They shew plainly that the Reasons of believing, are infinitely stronger than any Arguments there are for doubting. This is all that can be expected in metaphysical Discussions.

"The History of former times is like that of our own Human Understanding takes almost the same Forms in different Ages, and loses its Way in the same Labyrinths. "

CHAPTER IX

THE DRUIDS

We heard, in 1928, of a " Druid " celebration at Stonehenge. Shortly afterwards we read of another, an initiation ceremony, at Penzance where " 12 bards of Britain, including Sir Arthur Quiller-Couch, the author, were initiated by the Archdruid of Wales into a sect revived after a lapse of 2000 years. " [1]

Some of us might prefer the lapse to have continued and as the subject of the Druid Mysteries is here relevant we quote verbatim the chapter entitled " The Druids " from Mr. Charles William Heckethorn's interesting book *Secret Societies of All Ages and Countries* :

" The secret doctrines of the Druids were much the same as those of the Gymnosophists and Brahmins of India, the Magi of Persia, the priests of Egypt, and of all other priests of antiquity. Like them, they had two sets of religious doctrines, exoteric and esoteric. Their rites were practised in Britain and Gaul, though they were brought to a much greater perfection in the former country, where the Isle of Anglesey was considered their chief seat. The word Druid is generally supposed to be derived from δρῦς " an oak ", which tree was

1. *The Daily Telegraph,* Sept. 24, 1928.

particularly sacred among them, though its etymology may also be found in the Gaelic word Druidh, ' a wise man ' or ' magician. '

" Their temples, wherein the sacred fire was preserved, were generally situate on eminences and in dense groves of oaks, and assumed various forms.

" The adytum or ark of the mysteries was called a cromlech, and was used as the sacred pastos[2], or place of regeneration. It consisted of three upright stones, as supporters of a broad, flat stone laid across them on the top, so as to form a small cell. Kit Cotey's House, in Kent, was such a pastos. Considerable space, however, was necessary for the machinery of initiation in its largest and most comprehensive scale. Therefore, the Coer Sidi, where the mysteries of Druidism were performed, consisted of a range of buildings, adjoining the temple, containing apartments of all sizes, cells, vaults, baths, and long and artfully-contrived passages, with all the apparatus of terror used on these occasions. Most frequently these places were subterranean.

" The system of Druidism embraced every religious and philosophical pursuit then known in these islands. The rites bore an undoubted reference to astronomical facts. Their chief deities are reducible to two, — a male and a female, the great father and mother, Hu and Ceridwen, distinguished by the same characteristics as belonged to Osiris and Isis, Bacchus and Ceres, or any other supreme god and goddess representing the two principles of all being. The grand periods of initiation were quarterly, and determined by the course of the sun, and his arrival at the equinoctial and solstitial points. But the time of annual celebration was

2. *Pastos* — The altar upon which the ritual desecration of virginity obligatory for initiation into the phallic cult took place.

May-eve, when fires were kindled on all the cairns and cromlechs throughout the island, which burned all night to introduce the sports of May-day, whence all the national sports formerly or still practised, date their origin. Round these fires choral dances were performed in honour of the sun, who, at this season, was figuratively said to rise from his tomb. The festival was licentious, and continued till the luminary had attained his meridian height, when priests and attendants retired to the woods, where the most disgraceful orgies were perpetrated. But the solemn initiations were performed at midnight, and contained three degrees, the first or lowest being the Eubates, the second the Bards, and the third the Druids. The candidate was first placed in the pastos bed, or coffin, where his symbolical death represented the death of Hu, or the sun ; and his restoration in the third degree symbolized the resurrection of the sun. He had to undergo trials and tests of courage similar to those practised in the mysteries of other countries, and which therefore need not be detailed here.

" The Druids taught the doctrine of one supreme being, a future state of rewards and punishments, the immortality of the soul and a metempsychosis... Their doctrines were chiefly those of Pythagoras.

" Their authority in many cases exceeded that of the monarch. They were, of course, the sole interpreters of religion, and consequently superintended all sacrifices; for no private person was allowed to offer a sacrifice without their sanction. They possessed the power of excommunication, which was the most horrible punishment that could be inflicted next to that of death, and from the effects of which the highest magistrate was not exempt. The great council of the realm was not competent to declare war or conclude

peace without their concurrence. They determined all disputes by a final and unalterable decision, and had the power of inflicting the punishment of death. And, indeed, their altars streamed with the blood of human victims. Holocausts of men, women, and children, enclosed in large towers of wicker-work, were sometimes sacrificed as a burnt-offering to their superstitions, which were, at the same time, intended to enhance the consideration of the priests, who were an ambitious race delighting in blood. The Druids, it is said, preferred such as had been guilty of theft, robbery, or other crimes, as most acceptable to their gods; but when there was a scarcity of criminals, they made no scruple to supply their place with innocent persons. These dreadful sacrifices were offered by the Druids, for the public, on the eve of a dangerous war, or in the time of any national calamity ; and also for particular persons of high rank, when they were afflicted with any dangerous disease.

" The priestesses, clothed in white, and wearing a metal girdle, foretold the future from the observation of natural phenomena, but more especially from human sacrifices. For them was reserved the frightful task of putting to death the prisoners taken in war, and individuals condemned by the Druids ; and their auguries were drawn from the manner in which the blood issued from the many wounds inflicted, and also from the smoking entrails. Many of these priestesses maintained a perpetual virginity, others gave themselves up to the most luxurious excesses.

" As the Romans gained ground in these islands the power of the Druids gradually declined ; and they were finally assailed by Suetonius Paulinus, governor of Britain under Nero, A. D. 61, in their stronghold, the Isle of Anglesey, and entirely defeated, the conqueror

consuming many of them in the fires which they had kindled for burning the Roman prisoners they had expected to make — a very just retaliation upon these sanguinary priests. But though their dominion was thus destroyed, many of their religious practices continued much longer; and so late as the eleventh century, in the reign of Canute, it was necessary to forbid the people to worship the sun, moon, fires, etc. Certainly many of the practices of the Druids are still adhered to in Freemasonry ; and some writers on this order endeavour to show that it was established soon after the edict of Canute, and that as thereby the Druidical worship was prohibited *in toto,* the strongest oaths were required to bind the initiated to secrecy. "

There is no mystery as to the existence in Berlin of the " Druidenorden " today. It is a branch of Freemasonry and its Sovereign Grand Master, until late, was Dr. Hübbe-Schleiden.

CHAPTER X

CHRISTIANITY

To define Christianity, one could hardly do better than use the words of Frederic W. Farrar, Canon of Westminster and Chaplain to Queen Victoria, who in 1874 wrote a *Life of Christ.* In his preface are the following lines :

" We study the sacred books of all the great religions of the world ; we see the effect exercised by those religions on the mind of their votaries ; and in spite of all the truths which even the worst of them enshrined, we watch the failure of them all to produce the inestimable blessings which we have ourselves enjoyed from infancy, which we treasure as dearly as our life, and which we regard as solely due to the spread and establishment of the Christian faith. We read the systems and treatises of ancient philosophy, and in spite of all the great and noble elements in which they abound, we see their total incapacity to console, or support, or deliver, or regenerate the world. Then we see the light of Christianity dawning like a tender spring day amid the universal and intolerable darkness. From the first, that new religion allies itself with the world's utter feeblenesses, and those feeblenesses it shares; yet without wealth, without learning, without genius,

without arms, without anything to dazzle and attract the religion 'of outcasts and exiles, of fugitives and prisoners — numbering among its earliest converts not many wise, not many noble, not many mighty, but such as the gaoler of Philippi, and the runaway slave of Colossae — with no blessing apparently upon it save such as cometh from above — with no light whatever about it save the light that comes from heaven — it puts to flight kings and their armies ; it breathes a new life, and a new hope, and a new and unknown holiness into a guilty and decrepit world. This we see ; and we see the work grow, and increase, and become more and more irresistible, and spread ' with the gentleness of a sea that caresses the shore it covers. ' "

Words fail when attempting to speak of Jesus Christ, the Founder of Christianity. His birth, life and death are known to all. His teaching was public and accessible to the humblest. Long years of learning, awful initiation ceremonies striking terror in the adept's soul were not required from the followers of Christ. Himself, the bearer of that Light which He taught was not to be found in man's earthly nature but was to be sought from without, He invoked God with humble prayer and faith, and performed all miracles.

Therein, is Christ's teaching diametrically opposed to that of the high adepts whose secret doctrine was that man had divinity in himself and could bring it out by exercise of will, by concentration of thought and scientific psychic development. Fear, the predominant feature attendant upon the gaining of knowledge in all other religious systems, was foreign to the adherents of Christ who were repeatedly told : ' Fear not'... " Be not afraid '. No bonds, no fetters were imposed by Him in the shape of ritualism. Love of

God and love of neighbour were the only precepts, Faith and Charity the only means through which the divine Spirit gave man transcendental power over moral evil and physical ills.

No purer and simpler doctrine, no greater knowledge of the communion possible between God and man had ever been given. Yet, within a very short time after the death of Christ, Christian ritualism began to appear. A theological system of dogmas and beliefs was devised, modes of worship elaborated and a hierarchy arose with all its attendant evils. However, the Christian faith, under the lash of persecution, had shown the world the power of Faith and Charity.

And against this power the forces of evil have ever been unfurled. Blow after blow was dealt to the rising church. Both its beliefs and practices were attacked by those who professed other views and worshipped other gods and who designed all schemes to subvert and pervert Christianity. Henceforth, as it has ever been with all religions, the history of Christianity and of Gnosticism will develop side by side, the perversion and destruction of the former being the aims of the latter.

The Tree of Christianity gave forth three main branches, the Catholicism of Rome, Greek Catholicism, and in the XVI Century, Lutherism. The two former bodies remained homogeneous but Lutherism gave birth to innumerable sects all dissenting from the parent church.

CHAPTER XI

MANICHEISM

Manicheism is the religion of the followers of Manes, a slave who was sold to a widow who freed and adopted him, thus making him the " son of the widow " a name which after him passed to all his followers and is still used in Masonic Lodges.

Of Manicheism, C. W. Olliver, considered an authority on all masonic matters, writes :

" Manicheism was one of the most important attempts to found a universal religion and to reconcile the Christian, Buddhist, and Mazdean with the Greek philosophy. It presented the same syncretic ideas found later among Moslem Druzes and among Sikhs. It failed in the first place because Islam presented a much simpler system in the East, and because in the West Christianity was already developing, in the time of Manes, a religion which aimed at reconciling the Paganism of Italy and Gaul with the ethics of Christ, this presenting a simpler and more familiar faith. But the one achievement of Manes was the creation of the Devil which led to an afterwards unremovable taint throughout religion. Manes was a notable philosopher and religious teacher born about the year A. D. 216, and he was crucified and flayed alive by the Persian

Magi under Bahram I in the year A. D. 277. His Persian name was Shuraik, rendered Cubricus in Latin. " [1]

He was the slave of the wife of a certain Terebinth who was a disciple of Scythianus of the race of the Sarrasins.

Olliver tells us further that : " His *Acta Archdei* became the Manichean Bible with sundry added epistles. He taught the Mazdean dualism of the powers of light and darkness, as representing good and evil beings, and an asceticism which aimed at the control of all passions. Manes repudiated Judaism, and like the Gnostics, regarded Jehovah as an evil God. The Manicheans were more hated and feared by Catholic Christians than any other sect. They were still in existence in spite of constant persecution as late as our tenth century, and their influence was felt from China to Spain and Gaul. It still lingers in Asia, and among the ' Christians of St. Thomas ' in Madras it survived till the fifteenth century. St. Augustine had listened for nine years to Manes, but the Roman Empire felt the force of this system chiefly in A. D. 280. The Romans knew it themselves in A. D. 330, and Faustus became its missionary among them. Many clung to Manicheism till A. D. 440, when Leo the Great found that he must stamp it out if the Roman creed was not to be extinguished. It was the basis of the Paulican heresy, and of that of the Albigenses in the South of France which was only quenched by blood in the thirteenth century.

" The doctrine of Manes can be summed up as follows. He believed in two gods, or, more exactly, principles, the principle of good and that of evil. Before the creation of the world the ' people of darkness ' revolted against the God, and God, incapable of with-

1. C. W. Olliver, *An Analysis of Magic and Witchcraft,* p. 102.

standing the attack, gave to them a portion of His essence. The people of darkness having within them the principle of evil by their very nature, and the principle of good which they had just acquired, were able to constitute the world, where both these principles are combined, but where the principle of evil predominates as the natural characteristic of its originators. Man is a mixture of two natures, the spiritual being the work of God, the body, and especially sex, the work of the Devil. " [2]

Summers, another authority, further explains that " it must be clearly borne in mind that these heretical bodies with their endless ramifications were not merely exponents of erroneous religious and intellectual beliefs by which they morally corrupted all who came under their influence, but they were the avowed enemies of law and order, red-hot anarchists who would stop at nothing to gain their ends. Terrorism and secret murder were their most frequent weapons.... The Manichean system was in truth a simultaneous attack upon the Church and the State, a desperate but well-planned organization to destroy the whole fabric of society, to reduce civilization to chaos. " [3]

Manicheism possessed its- dogmas, liturgies, devotees, and churches.

But again to quote Olliver : " First and foremost amongst the manifestations of what had become Devil worship we find the Black Mass or Devil Masses of the Middle Ages, from which the ceremonial and ritual of Black Magic are derived. The principle which forms the very essence of the Devil, the idea of opposition, also underlies the whole ceremonial and ritual of

2. C. W. Olliver, *op. cit.,* p. 103.
3. M. Summers, *History of Witchcraft and Demonology,* p. 17.

Black Magic and Black Masses. Such ideas as repeating prayers backwards, reversing the cross, consecrating obscene or filthy objects, are typical of this sense of opposition or desecration, which is also a recognised form of mental disease. The key-word to the whole of the practices of Black Magic is desecration. "[4]

Yet another authority not to be overlooked, namely Abbe Baruel, author of *Memoires pour servir à l'histoire du Jacobinisms* shows the remarkable analogy between the dogmas and rituals of Freemasonry, Templarism and those of Manicheism. Grades concur in number and signs are identical. The mourning for 'Jacques Molay is a ceremony analogous to that practised by the Manicheans in remembrance of Manes and known as Bema. The term MacBenac still used in Masonic lodges was the reminder of the execution of Manes which all Manichean adepts sought to avenge. The practice of so called Fraternity or Brotherhood was in Manicheism extended only to adepts of the sect, just as it is similarly practised by Freemasons towards one another only.

The question which naturally comes up to one's mind when one follows closely the links of the Manichean chain is this : — Is not Freemasonry, such as we see it to-day, the full development of the idea of Cubricus or Manes the slave, the apotheosis of Manicheism as achieved by Albert Pike, Sovereign Pontiff of Universal Freemasonry ?

4. C. W. Olliver, op. *cit.,* p. 106.

CHAPTER XII

WITCHCRAFT

Margaret Alice Murray, writing in *The Witch-cult in Western Europe* establishes both the phallic and religious character of the " craft ", in her remarkable book from which we extract part of the following valuable information :

The deity worshipped by the witches was in some cases Lucifer, as the Good God in opposition to Adonay, the Christian God in His character of the benefactor of humanity, and in other instances Satan, the same spirit, as the Principle of Evil.

This is evident from the various references to their deity adduced in the trials of persons accused of this heresy. In both cases however, the devotees, whether of Lucifer or Satan, were obliged formally to renounce Christ, the Holy Ghost and the Christian God, before embracing the Devil faith which was the logical out-growth of the Mazdean-Manichean Dualist doctrine of the double divinity. [1]

1. " Epiphanius gives an account of a sect of Heretics called Satanians. ' Satan, say they, is a very great and potent Person, and author of much Mischief. Why, therefore, should we not chiefly fly to him, and adore him, honour, and praise trim, that for our flattering worship he may do us no harm, but

The God of the witches seems to have been generally represented either as the double faced God Janus or the goat-headed Baphomet, the latter variously modified but usually bearing between the horns on its head the phallic emblem of a lighted candle.

Esoterically, this candle symbolized the sex-force or Kundalini risen to the pineal gland.

Cotton Mather stated that the witches " form themselves after the manner of Congregational Churches, " and M. A. Murray gives the following description of their leader :

" The Chief or supreme Head of each district was known to the recorders as the ' Devil '. Below him in each district, one or more officers — according to the size of the district — were appointed by the chief. The officers might be either men or women; their duties were to arrange for meetings, to send out notices, to keep the record of work done, to transact the business of the community, and to present new members. Evidently these persons also noted any likely convert, and either themselves entered into negotiations or reported to the Chief, who then took action as opportunity served. At the Esbats the officer appears to have taken command in the absence of the Grand Master ; at the Sabbaths the officers were merely heads of their own Covens, and were known as Devils or Spirits, though recognized as greatly inferior to the Chief. The principal officer acted as clerk at the Sabbath and entered the witches' report in his book ; if he were a priest or ordained minister, he often performed part of the religious service ; but the Devil

Pardon us as being his own servants ? ' Hence they call themselves Satanians. " Bishop Lavington, *The Moravians Corn-Pared and Detected,* p. 170.

himself always celebrated the mass or sacrament. "[2]

From Lemoine in *La Tradition,* published 1892, we learn that the garter is the distinctive mark of the witch leader, for a woman shared this honour with the Grand Master as the Grand Mistress and in some cases occupied the office of deacon.

Animal masks seem to have been a popular form of disguise adopted by the witches and wizards attending meetings, and this custom is probably responsible for many of the stories of witch lycanthropy.

Among other obscene and phallic witch-rites was the Black Mass, celebrated by a renegade priest upon the naked body of the adept for whose benefit it was performed. It symbolized the perversion of all the rites of the Catholic church. Black candles instead of white, inverted crosses, chalices containing the blood of new-born infants sacrificed for ritual purposes, urine for holy water, all these were part of the paraphernalia needed, according to historians, to propitiate the Prince of Darkness and his retinue of minor Devils. Besides evocations, casting of spells and sex-orgies, devil worship entailed such inanities as desecration of the hosts stolen from catholic churches and the kissing of the Grand Master (devil) on the tail or *membrum virile.*

Only hosts consecrated in Roman Catholic churches could serve for Black Mass purposes as it was essential, in order to achieve desecration, that the miracle of transubstantiation should have taken place. The host had actually to be, not merely to represent, the body and blood of Christ.

As regards the Black Mass, M. Emile Caillet makes

2. Margaret Alice Murray, *The Witch-cult in Western Europe,* p. 186.

the following astute observation in *La Prohibition de L'Occulte,* page 113.

" One may wonder if it was not in order to canalize such an overflow of sacrilege that the church, in the Middle Ages, tolerated the ' Feast of Fools ', a last vestige of the saturnalia of Ancient Greece. Before the altar, upon the communion table, writes C. Lenient,[3] were spread pell mell, grilled hogs puddings, sausages, playing cards and dice. For perfumes, old shoe-leather burned in the incense burners. Even the text of the divine service... becomes the butt of an interminable parody..., a confused jumble of jests and nonsense, of grotesque alleluias and latin buffooneries.... an indescribable charivari of cat calls, cries and whistles. etc. A few days afterwards the church, purged of all these impurities, washed and cleaned, resumed its usual appearance ; God again became master of His Altar ; the flood of human folly had passed ! "

In 1484, Pope Innocent VIII issued a bull against the craft couched in the following terms :

" It has come to our ears that numbers of both sexes do not avoid to have intercourse with demons, Incubi and Succubi; and that by their sorceries, and by their incantations, charms and conjurations, they suffocate, extinguish, and cause to perish the births of women, the increase of animals, the corn of the ground, the grapes of the vineyard and the fruit of the trees, as well as men, women, flocks, herds, and other various kinds of animals, vines and apple trees, grass, corn and other fruits of the earth ; making and procuring that men and women, flocks and herds and other animals shall suffer and be tormented both from within and without, so that men beget not, nor women conceive ;

3. *La Satire en France au Moyen-Age,* p. 422.

and they impede the conjugal action of men and women. "

Eliphas Levi, in *Histoire de la Magie,* (p. 116) gives the following explanation of the supposed origin of " elementals " known by spiritists as " dwellers on the threshold. "

He states that; " according to the best authorities, these spirits (larves) possess an ethereal body formed of the vapour of blood. That is why they seek blood and why they were supposed, formerly, to feed on the smoke of sacrifices.

" They are the Incubi and Succubi, the monstrous children of impure dreams.

" When sufficiently condensed to be visible, they are only a vapour coloured by the reflection of a picture and, having no independent life, they imitate the life of him who evokes them as the shadow does the body.

" They generally manifest around the persons of idiots and beings devoid of morality whose isolation has led them to develop irregular habits.

" Owing to the feeble cohesion of the parts of their fantastic bodies, they fear the open air, fire, and above all, the point of swords, and as they live only by the life of those who have created or evoked them, they become the vaporous appendices of the real body of their parents. So it can happen that an injury inflicted on them might actually react upon the parent body, as the unborn child is really wounded or disfigured by an impression made upon its mother.

" These elementals draw the vital heat from persons in good health and quickly exhaust those who are weak.

" They are the source of the stories of vampires, stories only too true and periodically recurrent, as everyone knows.

" That is why one feels a chill of the atmosphere when approaching mediums who are persons obsessed by these spirits that never manifest in the presence of anyone able to unveil the mystery of their monstrous birth. They are children of an exalted imagination or unbalanced mentality... "

In politics, throughout the ages, witchcraft, as practised by subversive sects, has played a prominent part.

Illustrations of this are to be found in the case of the North Berwick Witches who were tried for treason in 1592 when their Devil or Grand Master, Francis Stewart, Earl of Bothwell, attempted to supplant James VI as King of Scotland. The Black Masses held by the infamous Abbe Guibourg for Madame de Montespan, with the object of regaining for her the favour of Louis XIV, are famous in history.

Eliphas Levi, the great initiate, has thus defined the aims of magic and witchcraft :

" To deceive the peoples for the purpose of exploiting them, to enslave them and delay their progress, or prevent it even if possible, such is the crime of black magic. " [4]

Proof of the foregoing devil worship and contact with spirits or devils is found in history, even as late as 1819 when we read that; " The Devil met Margaret Nin-Gilbert etc... " Studying the history of the Mopses in 1761 we find its Grand Masters, Grand Mistresses and Deacons, adorned with the distinctive " Garter " of the witch, performing the ceremonial of kissing the Devil's tail as part of the ritual of 18th Century Masonry. The "Coven" of the Middle Ages is the Masonic ' Lodge " of today, but the " Craft " remains the " Craft ".

4. Eliphas Levi, *La Clef des Grands Mystères,* p. 308.

CHAPTER XIII

THE GNOSTICS
(The Heretics)

Gnosticism, like the Ancient Mysteries, was founded on Spiritism, their mediums giving instructions purporting to come from the Gods or Spirits.

In the Christian era, one of the earliest prominent Gnostics was Simon Magus, a Jew and an adept of the sect of Dosithians.

This article is composed of certain passages transcribed verbatim from *The Moravians Compared and Detected* by Lavington. (See pages XIII, 59, 105 to 109 and 133).

Among the successive disciples of Simon Magus were — Basilides, Valentinius, Carpocrates, Marcus, Marcion, Cerdo, Epiphanes, Montanus, etc., and according to Bishop Lavington, " these were Heretics, and, that they were Heretics of the worst Kind that ever defiled and disgraced the Christian Name, is allowed by all Denominations of Christians.

" Some of these lived in the first Century and even in the Apostles' Days, but the second Century was most fruitful in the Production of this Generation of Vipers and we must receive our Knowledge of their abominable Tenets from the early Ecclesiastical writers

such as Irenoeus... Epiphanius... Theodoret... and many others...

" The Spirit among these Heretics went by different Names, Ogdoas, Sophia, Terra, Jerusalem and Lord in the masculine Gender : — Is particularly called both Prunicus and Prunica ; Mother Prunica the bold, and Mother Achamoth : — Their Mother is a Woman from a Woman. Sometimes their celestial Beings are neither Male nor Female : sometimes interchangeably either male or female.

" Such was the Excellency of their Knowledge and Illumination, who arrogantly styled themselves Gnostics, that they are superior to Peter or Paul or any of Christ's other disciples. They only, have drunk up the supreme Knowledge, are above Principalities and Powers, secure of Salvation : and for that very Reason are free to debauch Women, or indulge all manner of Licentiousness — This Knowledge is of itself perfect Redemption, and sufficient. " — " Simon Magus, who taught that his Harlot Helena was the Holy Ghost, instituted certain foul and infamous Mysteries inexpressibly filthy and had Assemblies equally filthy to celebrate them : These being the Mysteries of Life, and of the most perfect Knowledge. "

" The Carpocratians... practised all manner of Philtres and Enchantments : in order, as they speak, to have full Power in all Things, and to do whatever they please. — Hence they spend their Time in Luxury and Pleasure and bodily Enjoyments : nor ever come among us, unless it be to ensnare unstable Souls, and entice them into their impious Doctrine. "

" For this end they taught Incontinence to be obligatory, as a Law : and not only lawful, but necessary to Salvation ; not only compatible with the Saviour's Religion, but an essential Part of it : and those were

the best Men, who in the common Opinion were the most vicious.

" The Carpocratians grew to that Degree of Madness, that being unable to conceal their Debaucheries, they made Incontinence to be a Law " — " Prodicus added this to the Tenets of Carpocrates, that Fornication ought to be open and public, and the Use of Women common. For which Reason, in their Feasts, the Candles were extinguished, each lay with the Women, as Chance appointed; and they called this Lasciviousness a mystical Initiation, a mystical Communion. "

" Clemens Alex. gives a long Passage from the Writings of Epiphanes, contending for a Community of Women, as being the Law of Heaven; and that Men and Women ought no more to be confined in their Amours than other Animals. ' For ', says Epiphanes, ' he hath implanted a strong and vehement Desire in Man of propagating his Species ; which neither Law, nor Custom, nor any Thing else, can abolish ; for jt is the Decree of God. '

" The Ophites, or Cainites, say, that Cain was the Progeny of a higher Principality than Abel; and they confess that Esau, Corah, and the Sodomites, and all such, were their Relations : — That Vulva was the Creator of the Universe ; and that none could be saved, unless he passed thro' all. So also Carpocrates taught. — Most of the Gnostics, with wonderful Artifice of Improbity, taught what is not fit to be named, in the promiscuous Use of Women, and to roll in all manner of filthy Communication. The Banquet being over, says the Man to the Woman, Arise, and shew thy Love to a Brother. So they proceed to Copulation ". — " Some of them, by a most horrible Abuse of Scripture, apply the Words, Give to every one that asketh thee, towards enticing the Women. " — " Take hold, says Isidorus,

of some robust woman, that you be not plucked away from Grace ; and when you have spent your seminal Fire, you may pray with a good Conscience. ".

" Both Epiphanius, and Irenoeus before him, say of the Founder of the Nicolaitans : ' Being ashamed of his own Remissness, he audaciously pronounced, that no one, who was not lascivious every Day could be Partaker of eternal life. ' •— " Therefore those Gnostics, after a Debauchery, were used to boast of their Happiness, as having done a meritorious Thing : and when they had their Will on a complying Female, they told her ' she was now a pure Virgin' ; though she was daily corrupted, and for many Years together. "

" This may be a proper Place to introduce The Confession of Epiphanius; who in his Youth had fallen into the Gnostic Heresy ; whence he received what he writes concerning them, from the professed Teachers' own Mouths : when their Women, one in particular, used all their Arts to debauch him. But by the Help of the divine Grace he overcame their temptations. I was then, says he, reproached by those pestilent Women, who thus scoffingly talked with each other, ' We would have saved this Youth, but not being able, we have suffered him to perish in the Hands of the Principalities. ' For the most beautiful among them makes herself the bait; and those whom she enticeth, she is said not to destroy, but to deliver. Whence the handsomest are used to upbraid those who are less so ; ' I am an elect Vessel, able to save those whom I attempt; which you have not Power to do. '

The most beautiful of them were employed to seduce me ; but God delivered me from their Wickedness ; so that, after reading their Books, I escaped from among them, and discovered the several Names of them to the

Bishops of those Parts ; and near eighty of them were sent into Banishment. "

" The Valentinians, says Irenoeus, being in Love with certain Women, would, without a Blush, seduce them from their Husbands, and make them their own Wives. Others of them, seemingly modest at first, pretended to live with them as Sisters ; and in Process of Time were discovered, Sister being found pregnant by Brother. "

" And to aggravate their wickedness, they esteemed Copulation as a most sacred Mystery, known only to themselves ; and which the Profane were not allowed to put in Practice : What was abominable in others being highly meritorious in themselves. For, saith Irenoeus again, ' They have this Grace descending to them from the unspeakable and unnameable Copulation above. For which Reason they ought always to be meditating on the Mystery of Copulation.' And thus they persuade silly People, addressing them in Discourse, ' Whoever is in the World and of the World, and mingleth with a Woman is not of the Truth, nor shall pass into the Truth ; because he mingleth in Concupiscence. ' Therefore Continence, say they, is necessary to us natural Men ; but by no means to themselves, who are spiritual and perfect; among whom the Seed, small from above, is perfected here. " Compare Tertullian, p. 261.

" To quote Clemens Alexandrinus. ' I will bring in to open Light your most secret Mysteries : not ashamed to speak what you are not ashamed to worship " i. e. the secrets of both Sexes. ' For I may well call them Atheists, who impudently worship those Parts, which modesty forbids to mention. "

CHAPTER XIV

LAMAISM

Lamaism was founded about 407 A. D. by a Bodisatva called, it is said, Chomschim, in Chinese Boyan-chi-yin, (the voice which reflects the world) on the mountain Bouthala around which was built the sacred city of Lhassa.

Lamaism is not only a religion, it is a theistic government.

In 1206, when Tibet was conquered by Ghengis Khan (Mongol), Buddhism became the established religion but in 1368 when Tibet fell from the hands of the Mongols into those of the Chinese, Lamaism, losing its temporal power, became merely a religion, its spiritual power remaining however the same and the religion of more than 250 million men.

The Lamas are Priests of Buddha among the Mongols and Tibetans, but Lamaism is not orthodox Buddhism.

Gautama Buddha, the founder of Buddhism, laid down the following laws governing the attainment of Nirvana (state of not being). Their enumeration will serve to show how Buddhism and Lamaism differ.

According to that great teacher the ten obstacles which prevent people from attaining the supreme liberation are : —

1. The belief in the " Ego ",
2. Doubt,
3. The belief in the efficacity of rites and ceremonies,
4. Sensual desires,
5. Anger,
6. The wish to live in a world less coarse than our own,
7. The wish to live in a more subtle world than our own,
8. Pride,
9. Agitation,
10. Ignorance.

The few quotations given hereafter from the very remarkable books of Madame Alexandra David-Neel can only serve to show students of these subjects the great value of the books themselves.

Quoting *Bhagavad Gita,* she writes :

" Orthodox Buddhism denied the existence of a permanent soul which transmigrated, and considered this theory as the most pernicious of errors but the great majority of Buddhists have fallen back into this old belief of the Hindus concerning the ' jiva ' (self) which periodically changes its old body for a new one, as we cast off old clothes for new. " [2]

The Tibetan clergy comprises a theocratic aristocracy the members of which are called Lamas, " tulkous ".

" According to popular belief, a tulkou is either the reincarnation of a saint or dead sage or else the incarnation of a superhuman being, a god or a demon.

In answer to a question she put to the Dalai-Lama on the definition of the word " tulkou " Madame David-Neel quotes him as saying : — "A Bodhisatva is the base from which can spring numberless magical forms. The force he engenders by a perfect concentration

2. David-Neel, *Parmi les Mystiques et les Magiciens du Tibet,* pp. 110-111.

of thought enables him simultaneously to show a phantom similar to himself in thousands and thousands of worlds. He is not only able to create human forms, but every other kind as well, even to inanimate objects such as houses, enclosures, forests, roads, bridges, etc. etc. and he can produce atmospheric phenomena, as well as the elixir of immortality which quenches all thirst. (This expression, he explained, was to be taken both in a literal and symbolic sense.) [3]

" In fact, concluded the Dalai-Lama, his power to create Magic forms is limitless. "

" The Kandhomas are reincarnated women, fairies, and may either be married or in holy orders. " [4]

The usual method employed for locating the new body appropriated by an old soul is the following : —

" A child answering to the prescribed conditions is discovered and a lama diviner is consulted. Should he pronounce in favour of the candidate the following form of trial takes place : — Some personal belongings of the deceased lama are mixed with other similar ones, and the child must point out the first, thus proving that he recognizes the things that were his in his former existence. [5]

" This system assumed its present form towards the year 1650 when the fifth Grand Lama Lobzang Gyatso, having become sovereign of Tibet, but wishing to acquire a higher dignity, proclaimed himself the reincarnation (avatar) of Tchenrezigs, a dignitary of the Mahayanist Pantheon. Simultaneously he established his master as Grand Lama of the monastery of Trachilhumpo, proclaiming him the reincarnation

3. David-Neel, *op. cit.,* p. 115.
4. *Ibid.,* p. 111.
5. *Ibid.,* p. 118.

of Eupamed, a Mystic Buddha of whom Tchenrezigs was the spiritual son.

" The example thus given by the lama-king stimulated the creation of tulkous. Soon all monasteries made a point of having at their head the incarnation of some celebrated personage. Thus the Dalai-Lama, the political head of Tibet today, is said still to be a reincarnation of Tchenrezigs and the present Trachi Lama one of Eupamed. " [6]

The palace of the Dalai-Lamas is the monastery of Gahlden situated some twenty kilometres from Lhassa. It was founded by Tsong Khapa in the XV century. Tsong Khapa, the reformer, forbade marriage and the use of fermented beverages to the clergy. His followers called Gelougspas are known as the Yellow Sect and their favourite God is Jigsdjied, the destroyer (the terrible), another version of the Hindu god Siva. The Red Sect, the Sakyapas, those distinguished by their red hats, are their religious opponents.

As regards the Tibetan gods and the ritual pertaining to their worship Madame David-Neel gives us the following most illuminating description :

" To the respiratory exercises repeated several times a day the recluse often joins meditation-contemplation assisted by Kyilkhors.

" A Kyilkhor, or magic circle, is a kind of diagram drawn on paper or stuff or engraved on metal, stone or wood... Deities or lamas are generally represented on them by little pyramids of paste called ' torma. ' [7]

" Kyilkhors are also designed with coloured powder on boards or on the floor, but only such persons as have received a special initiation may compose or

6. David-Neel, *op. cit.,* p. 110.
7. *Ibid.,* p. 259.

draw them. Each Kyilkhor, moreover, requires a particular initiation and that erected by a non-initiate would remain a dead thing impossible to animate and powerless. An advanced student, wishing to evoke a Bodhisatva or deity, seeks to animate the Kyilkhor which has hitherto only served as a focus for concentration.

" The Hindus endow magical diagrams as well as the statues of deities with life before worshipping them. The object of this rite, called prana-pratishtha, is to convey to the inanimate object, by means of psychic currents, the energy of the worshipper. The life thus infused into the latter is kept up by the daily cult which is rendered it, for it lives on the concentration of thought which has given it birth. Should it suddenly be deprived of this subtle food, the living soul within it will perish and die of inanition the object reverting to its former condition of inert matter. " [8]

The Tibetan mystics animate their Kyilkhor by a similar method, but they do not aim at making it an object of worship and the material representation of the Kyilkhor is abolished when, after a certain amount of practice, it becomes purely a mental image.

A tradition of the Kahgyudpas relates that the founder of their sect, Marpa, was blamed by his master (guru) Narota for having paid homage first to the Kyilkhor.

" It is I who constructed the Kyilkhor ", declared Narota. " Its life and energy were infused in it by me. Without me, those figures would be only inert objects. The gods that inhabit it are born of my spirit therefore, it is to me that homage is primarily due. " [9]

8. David-Neel, *op. cit.,* p. 260.
9. David-Neel, *Initiations Lamaiques,* p. 59.

" According to Tibetan occultists, these beings, (the gods) have acquired a kind of real existence due to the innumerable thoughts which have been concentrated on them [10].

" According to the Tibetans, during the celebration of a rite, the thoughts of the officiating evocator, concentrated on the deities who ' exist already ', cause these to become more powerful and more real for him. By identifying himself with them the evocator establishes contact with an accumulation of energy infinitely greater than that which he alone might generate. "[11]

Thus we must conclude that the gods of Eastern Magic correspond to what our occidental scientists call thought-forms. That these thought-forms can be projected and reabsorbed into the person of their creator is a theory with which all students of spiritism and psychic science are familiar, but that they can detach from their makers and lead separate existences, empowered for good or evil by the collective thought-force of their worshippers, is an idea with which the western world is still unfamiliar.

" Gods, Demons, the whole universe is a mirage, a fantasy of the brain issuing therefrom and resolvant thereto. " [12]

" Thus the aim of the teaching is to bring the student to understand that the world and all its phenomena are but phantasms born of our own imagination. This in short is the fundamental teaching of the Mystics of Tibet. " [13]

10. David-Neel, *op. cit.,* p. 103.
11. *Ibid.,* p. 104.
12. *Ibid.,* p. 280.
13. *Ibid.,* p. 262.

Among the various tricks taught to initiates and described by Madame David-Neel in her books are: —

	Pages		
Yoga breathing exercises	119	in	*Initiations Lamaiques.*
Levitation.	209	in	*Parmi les Mystiques et les Magiciens du Thibet.*
Loung-gom (fast walking).	211		»
Toumo (self heating).	219		»
Telepathy.	231		»

Buddha who, after a thorough investigation of them, rejected the physical practices of the Brahmins, pays little heed to the breathing exercises of Yoga, in his spiritual teaching. [14]

Madame David-Neel tells the following anecdote of the Great Master.

" One day Buddha, travelling with one of his disciples, met an emaciated Yogi alone in a hut in the middle of the forest.

The master stopped, enquiring how long the ascetic had lived in that place practising such austerities. " Twenty-five years ", answered the Yogi.

" And what results have you obtained after such dire efforts " ? queried the Buddha further.

" I am able to cross a river walking on the water ", proudly declared the anchorite : —

" Ah 1 My poor friend! " answered the Sage sympathetically, " have you really wasted so much time for that, when for a pittance you can get taken across it on the ferry ! "

On page 157 of her remarkable book *Initiations Lamaiques* Madame David-Neel explains further

14. David-Neel, *Initiations Lamaiques,* p. 116.

the existence of another school of curious rites, presumably a development of degenerate Hindu Tantric Buddhism, to the practice of which may be ascribed much that seems objectionable in the Oriental occultism, which has filtered through to the Western world. There we are told that : — "A certain class of Tibetan occultists teach a method of semi-physical semi-psychic stimulation, which consists in such singular practices as that of causing the seminal flow, ejected in the course of sexual union, to be reabsorbed etc. etc. "

Tibet is indeed the land of Demons where Official Lamaism competes with Unofficial Sorcery, and Magic, white and black, still remains the law of the land.

CHAPTER XV

THE YEZIDEES (DEVIL WORSHIPPERS)

The sect of the Yezidees was founded by Sheik Adi in the fifth century.

Mr. W. B. Seabrook's observations on the Yezidees, as recorded in his book, *Adventures in Arabia,* form a basis for the study of the beliefs of this sect.

According to his informant, the Yezidee faith is briefly this :[1]

" God created seven spirits ' as a man lighteth one lamp after another ', and the first of these spirits was Satan, whom God made supreme ruler of the earth for a period of ten thousand years. And because Satan was supreme master of the earth, those who dwelt on it could prosper only by doing him homage and worshipping him.

" Since the true name was forbidden ", Mechmed Hamdi told me, " they referred to Shaitan as Melek Taos (Angel Peacock) and worshipped him in the form of a brass bird. . . . "

" While the name of Shaitan was forbidden ", he said, " so much so that if a Yezidee hears it spoken, their law commands him either to kill the man who uttered

1. Seabrook, *Adventures in Arabia,* pp. 310 and 325.

it or kill himself — yet we could talk as freely with them about Melek Taos as we could to a Christian about Jesus. "

A priest of the cult also volunteered the following information to Mr. Seabrook on the Yezidee divinity.

" Our difference from all other religions is this — that we know God is so far away that we can have no contact with Him — and He, on his part, has no knowledge or interest of any sort concerning human affairs. It is useless to pray to him or worship Him. He cares nothing about us.

" He has given the entire control of this world for ten thousand years to the bright spirit Melek Taos, and Him, therefore, we worship. Moslems and Christians are wrongly taught that he whom we call Melek Taos is the spirit of evil. We know that this is not true. He is the spirit of power and the ruler of this world. At the end of the ten thousand years of his reign — of which we are now in the third thousand — he will re-enter paradise as the chief of the Seven Bright Spirits, and all his true worshippers will enter paradise with him. "

The Grand Priest of the order, the " Mir ", receives one-seventh part of the harvests of the land. He is the arbiter of all religious matters and under him rank seven ecclesiastical orders.

The doctrine of the Yezidees is contained in three sacred books *The Black Book, The Revelation* and *The Contract with the Devil;* but a knowledge of reading and writing is restricted to the priests of the first order and is classified by the sect as a serious sin.

CHAPTER XVI

ORTHODOX ISLAM

The Arabian peninsula was the home of nomads and mountaineers when, in the seventh century, Mahomet arose as a self styled Prophet and the creator of Islamism. The doctrine of Islam has three dogmas : —

1. Monotheism.
2. Belief in the Prophet, namely Mahomet.
3. The law of retribution.

The sacred book of Islamism, the Koran, was devoid of mystic teaching. The Figh, for every believer, is the code of morals and obligations such as fast, prayer, pilgrimage to Mecca, etc. Mysticism was interjected into Islamism by Sufism.

Mahomet aimed at the establishment of a religion which, he declared, was revealed to him during periods of trance which he frequently underwent. He was determined to impose this religion on all the Arabs and, through much bloodshed, he succeeded in stamping out the Koraishites from whom he took Mecca.

The death of Mahomet was the signal for disruption among his followers and innumerable divisions both political and religious, from the history of the Arabs during their periods of conquest which began immediately after the death of Mahomet during the Khalifate of Omar (634-644).

CHAPTER XVII

UNORTHODOX ISLAM, THE ISHMAELITES, THE LODGE OF CAIRO

Manicheism was not the only secret association that sprang from the initiations of the Magi. In the seventh century of our era we meet with similar societies, possessing an influence not limited to the regions in which they arose, variations of one single thought, which aimed at combining the venerable doctrines of Zoroaster with Christian belief. Of these societies or sects the following may be mentioned : the followers of Keyoumerz; the worshippers of Servan, certain Zoroastrians, so-called " Dualists " ; Gnostics and, lastly, the followers of Mastek, the most formidable and disastrous of all, preaching universal equality and liberty, the irresponsibility of man, and the community of property and women.

The Arabs having rendered themselves masters of Persia in the seventh century, the sects of that country set to work to spread their tenets among Islam in order to undermine it.

This is corroborated by Heckethorn who writes :

" The Persian sects examined the Koran, pointed out its contradictions, and denied its divine origin. And so

there arose in Islamism that movement which attacks dogmas, and destroys faith, and substitutes for blind belief free enquiry. " [1]

In Persia and in Mesopotamia had spread the new rationalism, the philosophical heresy of the Mutazilites (schismatics) exposed by Hassan al-Basri.

The Jew Abdallah Ibn Saba [2] presented himself as the prophet of the future Imam, who was to manifest. He meant to overthrow the caliphate and to uphold the rights of Mahomet al-Hanafi, the son of Ismael, the descendant of the prophet by his daughter Fatima, the wife of Ali. Thus was founded the Shi'a sect.

The Fatmite dynasty (from Fatima, daughter of Mahomet) was founded in 909 A. D. when Ahmed-Said, the son of a Jewess who had married the Shi'a chief al-Hussain,[3] conquered Egypt and Syria, establishing the centre at Cairo. Declaring himself to be the long expected Imam, Said, on coming to power, assumed the name of Obaid Allah el-Mahdi. [4] The Fatmite dynasty lasted from 909 to 1171. Heckethorn informs us that " The Doial-Doat, or supreme missionary or judge, shared the power with the prince. [5]

" Meetings were held in the Lodge at Cairo, which contained many books and scientific instruments; science was the professed object, but the real aim was very different. The course of instruction was divided into nine degrees... the ninth degree... as the necessary result of the teaching of all the former, taught that nothing was to be believed, and that everything was lawful.

1. Heckethorn, *Secret Societies of All Ages and Countries, vol.* I, p. 162.
2. *Jewish Encyclopaedia,* Art. Abdallah Ibn Saba.
3. *Ibid.,* Art. Caliphs.
4. Mahdi-Messiah.
5. Heckethorn *op. cit.,* p. 165.

" Egypt, especially, seems as if predestined to be the birthplace of secret societies, of priests, warriors and fanatics. It is the region of mysteries... Cairo has succeeded the ancient Memphis, the doctrine of the Lodge of Wisdom that of the Academy of Heliopolis... The throne of the descendants of Fatima was to be surrounded with an army of assassins, a formidable body-guard; a mysterious militia was to be raised, that should spread far and wide the fame and terror of the caliphate of Cairo, and inflict fatal blows on the abhorred rule of Bagdad. The missionaries spread widely, and in Arabia and Syria, partisans were won, to whom the designs of the order were unknown, but who had with fearful solemnity sworn blind obedience. "

The Fatmites had received from the sect the mission of destroying, or at least of disrupting Islam. The successor of Obaid-Allah continued this work, having himself proclaimed a Shi'a while in reality he was sceptic. It was under the Caliph Hakim that the Druses came into being.

The Shi'a sects who recognized Mohammed al-Hanafi as the last living " Imam " were called Ismaelites or Septimans. From their midst sprang a secret body, the Khoja, which, in spite of persecution still exists in Persia and India, where its exoteric chief is the Anglicised Indian, the Aga Khan, whose followers are the moneylenders of Islam, a profession forbidden by Mahomet.

Still another Shi'a sect, the Duodecimans or Imanites, recognize Mohamed al-Muntazar the twelfth Imam.

Under the Fatmite Caliph Hakim, a new religion sprang out of Ismailism, that of the Druses, so called from its inventor, a certain Darosi. This religion differs

little from Ismailism, except that it introduces the dogma of the incarnation of God himself on Earth, under the form of the Caliph Hakim.

When the Fatmite Caliph Mostansir ascended the throne, he re-established the Ismailian belief : and the Druses, driven from Egypt, took refuge in Lebanon, where they still exist.

CHAPTER XVIII

THE DRUSES

The Druses, as afore stated, are a gnostic sect among the Ismaelite Mahommedans. It was founded in the tenth century during the reign of the Fatimite Caliph al-Hakim Biambellalu.

The founder is usually recognised as Mohammed al Darazi or al Druzi (Nouchtegin ben Ismail al Bokhari) born near Bokhara cir. 960. He adopted the doctrine then preached by al-Hakim of the successive reincarnations of the divinity under human form [1] and wrote a treatise in which he established the continuous series of divine incarnations ending with the statement that the last living manifestation was al-Hakim, the Caliph of Egypt. So pleased was al-Hakim with the book that he called Mohammed al-Druzi to him, and gave him great authority in the conduct of affairs. From that time, al-Hakim who hitherto had been known as Biambellalu that is " the one governing by the order of God, changed his name to Biam-Eh meaning " the one governing by his own right. " He then caused himself to be worshipped as God. The public reading of Mohammed al-Druzi's book, in one of Cairo's mosques, •caused popular riots and its author was obliged to

1. Compare with Lamaism.

flee from Egypt. He took refuge in the mountains of Syria and made many proselytes by allowing his adepts the use of wine, condoning licentiousness and encouraging the propagation of ideas tending *to* the confiscation of property. Later, he returned to Egypt but was confronted by the power gained by one of his disciples, Hamza al-Hadi, who had become leader of the Druses there. In the conflict that ensued, Mohammed al Druzi took up arms against his rival and adversary and was killed in 1019.

Hamza, later, went to Syria and Lebanon and preached to the Druses the doctrine of al-Hakim such as prevailed in Egypt. Hamza was declared the prophet, the Imam of al-Hakim who, being the divine incarnation, will yet manifest himself to the Druses, be their Messiah and give them all earthly power. The sect is divided into three degrees: Profanes, Aspirants and Wise.

The Druses, from a political point of view, are divided into two parts, the Djumblatiehs and the Yezbekiehs and religiously they have their own rites, mysteries, and exoteric and esoteric doctrines. The high initiates or priests rule the people and through religious fanaticism have reduced the Druses to a state of theocrasy with all its attendant law of fear and numerous restrictions upon which theocratic power can alone be edified.

In his book on *Secret Societies,* Heckethorn comments on the similarity existing between the law of the Druses and that of the Jews whereby " to a brother, perfect truth and confidence are due but it is allowable, nay, a duty, to be false towards men of another creed. "

Subsequently, he draws yet another comparison between the Druses and the Freemasons and mentions the Masonic degrees of " The United Druses " and " Commanders of Lebanon ".

CHAPTER XIX

THE ASSASSINS

The Judeo-Shi'a sect of the Assassins or Hashishims was founded in 1090 by Hassan Sabah, a Persian, who had been initiated into Ismailism at Cairo, in the household of the Fatimite Caliph, al-Mostansir. He was known as " The Old Man " or rather " The Lord of the Mountain ". His influence in Egypt having excited the envy of many, he was sent into exile. Caliph al-Mustansir's " vizir was a Jew named Abu Mansur Sadakah ibn Yussuf ", [1] under whose protection Hassan traversed Persia as a missionary, preaching and making proselytes, and, having seized the fortress of Alamut, on the borders of Irak and Dilem, which he called the " House of Fortune ", he there established his rule.

The history of his time is full of his name. Kings in the very centre of Europe trembled at it; his powerful arm reached everywhere.

According to Heckethorn, " he reduced the nine degrees into which the adherents of the Lodge of Cairo were divided to seven, placing himself at the head, with title of Seydna or Sidna, whence the Spanish Cid, and the Italian Signore. The term Assassins is a

1. Von Hammer, *History of the Assassins.*

corruption of Hashishim, derived from Hashish (Indian hemp) with which the chief intoxicated his followers when they entered on some desperate enterprise.[2]

" To regulate the seven degrees he composed the Catechism of the Order. The first degree recommended to the missionary attentively to watch the disposition of the candidate, before admitting him to the order. The second impressed it upon him to gain the confidence of the candidate, by flattering his inclinations and passions ; the third, to involve him in doubts and difficulties by showing him the absurdity of the Koran ; the fourth, to exact from him a solemn oath of fidelity and obedience, with a promise to lay his doubts before his instructor ; and the fifth, to show him that the most famous men of Church and State belonged to the secret order. The sixth, called ' Confirmation ', enjoined on the instructor to examine the proselyte concerning the whole preceding course, and firmly to establish him in it. The seventh finally, called the ' Exposition of the Allegory ', gave the keys of the sect.

" The followers were divided into two great hosts, ' self-sacrificers ' and ' aspirants '. The first, despising fatigues, dangers, and tortures, joyfully gave their lives whenever it pleased the master, who required them either to protect himself or to carry out his mandates of death. "

According to the legend " the man selected by the lord to perform the dangerous exploit was first made drunk, and in this state carried into a beautiful valley where he was, on waking, surrounded by lovely sylph-like women who made him believe he was in Elysium ; but ere he wearied or became satiated with

2. Heckethorn, *Secret Societies of all Ages and Countries,* p. 168 *et seq.*

love and wine, he was once more made drunk, and in this state carried back to his own home. When his services were required, he was again sent for by the lord, who told him that he had once permitted him to enjoy paradise, and if he would do his bidding he could luxuriate in the same delights for the rest of his life. The dupe, believing that his master had the power to do all this, was ready to commit whatever crime was required of him. "

" Several Christian princes were suspected of conniving at the deeds of the Assassins. Richard of England is one of them ; and it has been the loyal task of English writers to free him from the charge of having instigated the murder of Conrad of Montferrat... There also existed for a long time a rumour that Richard had attempted the life of the King of France through Hassan and his Assassins. The nephew of Barbarossa, Frederick II, was excommunicated by Innocent II for having caused the Duke of Bavaria to be slain by the Assassins ; and Frederick II, in a letter to the King of Bohemia, accuses the Duke of Austria of having by similar agents attempted his life. "

The corruption of the Order of The Templars which brought about its downfall has been imputed by most historians to this sect which was suppressed in 1256, when the Mongolians, led by Prince Hulagu, attacked and overthrew them.

CHAPTER XX

THE KNIGHTS TEMPLAR

The first Knights Templar Order, founded in 1118 by Hugh de Payens, had 13 degrees. So has its modern successor; these are : —

BLUE DEGREES

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.

CHAPTER DEGREES

4. Mark Mason.
5. Past Master.
6. Most Excellent Master.
7. Royal Arch.
8. Royal Master.
9. Select Master.
10. Super Excellent Master.
11. Knights of the Red Cross
12. Knights Templar.
13. Knights of Malta.

It is chronicled that several of the founders of the Templar Order were initiates in the sect of The Assassins.

Blanchard, writing of it, says : —

" During the middle ages, the most eminent warriors and noblemen of Europe entered its ranks. The Knights of the Temple became the bulwark of the Holy Land against the Saracens. France, England and other countries formed associations (Priories) of Templar Knights, each with its own Grand Master and other officers. Such great wealth was accumulated in the treasuries of the order that in the year 1185 its annual income represented a sum equal to thirty millions of dollars. The Templars were bankers and loaned money on their own terms. But wealth and prosperity naturally led to licentiousness, neglect of Templar law and in the end destruction. " [1]

Having embraced Gnosticism while in Palestine, and in touch with the sect of the Assassins, the Templar order degenerated, and some of its members, under the influence of that sect, were said to practice Phallicism or sex-worship and Satanism and to venerate " The Baphomet ", the idol of the Luciferians. The crime of Sodomy was a rite of Templar initiation.

It is here interesting to note that the Phallus holds the lowest rank in Brahmin theology for, in countries where the people are virtually enslaved by superstition, this kind of heresy is useful to the ruling classes.

Morris thus summarizes the fall of the Templars. " In the year 1307, the Grand Master of the order, Jacques de Molay, was arrested in Paris with sixty of his knights and imprisoned upon charges of idolatry and other crimes. Shortly afterward, all the Knights Templar in France were put in prison in Paris. May 12, 1310, fifty-four of them were burnt alive. March 18, 1314, the Grand Master, with three of his most

1. Blanchard, *Knight Templarism Illustrated.*

eminent officers, suffered in like manner. The great possessions of the order were now confiscated and the society suppressed both by the Pope and the leading monarchs of Europe. "[2]

In England, the Knights Templar were dissolved in the reign of Edward II, and after the grant of their properties to the Knights Hospitallers, these in their turn were dissolved by Henry VIII.

After the death of Molay, the Knights Templar found a protector in King Dinis II of Portugal who reformed the order in 1317, under the name Knights of Christ.

A complete bibliography of literature both in print and in manuscript, dealing with the subject of the Knights Templar has been compiled by M. Dessubré and the student is referred to his book : *Bibliographie de I Ordre des Templiers.*

2. Morris' Dic., *Art. Templar Knight.*

CHAPTER XXI

KNIGHTS OF MALTA

The Knights of St. John of Jerusalem, or Hospitallers of St. John, afterward called Knights of Rhodes and finally Knights of Malta, were founded about the commencement of the Crusades, as a military and religious order. [1]

1. Mackey's Lexicon, Art. *Knights of Malta.*

CHAPTER XXII

THE ROSICRUCIANS

Speculation has been rife as to the origin of the Rosicrucians, and the many fables and legends connected with the subject have but little historical value.

Owing to the great discrepancy between the information contained in the following article and that given in the more modern editions of the Encyclopaedia Britannica, it has been deemed advisable to reprint the former. (See *Enc. Brit.,* 3rd Edition, Vol. 16, year MDCCXCVII (1797) Edinburgh. Bell and Macfarquhar.)

" Rosicrucians, a name assumed by a sect or cabal of hermetical philosophers ; who arose, as it has been said, or at least became first taken notice of in Germany, in the beginning of the fourteenth century. They bound themselves together by a solemn secret, which they all swore inviolably to preserve : and obliged themselves, at their admission into the order, to a strict observance of certain established rules. They pretended to know all sciences, and chiefly medicine : whereof they published themselves the restorers. They pretended to be masters of abundance of important secrets, and, among others, that of the philosopher's stone : all which they affirmed to have received by tradition from the ancient Egyptians, Chaldeans, the Magi, and Gymnosophists.

They have been distinguished by several names, accommodated to the several branches of their doctrine. Because they pretend to protect the period of human life, by means of certain nostrums, and even to restore youth, they were called *Immortals* ; as they pretended to know all things, they have been called *Illuminati;* and because they have made no appearance for several years, unless the sect of Illuminated which lately started up on the continent derives its origin from them, they have been called the Invisible Brothers. Their society is frequently signed by the letters F. R. C. which some among them interpret fratres roris cocti; it being pretended that the matter of the philosopher's stone is dew concocted, exalted, etc. Some, who are no friends to free-masonry, make the present flourishing society of free-masons a branch of Rosicrucians ; or rather the Rosicrucians themselves, under a new name or relation, viz. as retainers to building. And it is certain, there are some free-masons who have all the characters of Rosicrucians ; but how the aera and original of masonry, and that of Rosicrucianism here fixed from Nadaeus, who has written expressly on the subject, conflict, we leave others to judge.....

Notwithstanding the pretended antiquity of the Rosicrucians, it is probable that the alchemists, Paracelsists, [1] or fire-philosophers, who spread themselves through almost all Europe about the close of the 16th century, assumed about this period the obscure and ambiguous title of Rosicrucian brethren, which commanded at first some degree of respect, as it seemed to be borrowed from the arms of Luther, which were a cross placed upon a rose. But the denomination

1. Followers of Theophrastus Bombastus von Hohenheim (1493-1541).

evidently appears to be derived from the science of chemistry. It is not compounded, says Motheim, as many imagine of the two words *rosa* and *crux,* which signify rose and cross, but of the latter of these words, and the Latin *ros,* which signifies dew. . . . At the head of these fanatics were Robert Fludd, an English physician, Jacob Behmen, and Michael Mayer ; but if rumour may be credited, the present Illuminated have a head of higher rank. The common principles, which serve as a kind of centre of union to the Rosicrucian society, are the following : They all maintain that the dissolution of bodies, by the power of fire, is the only way by which men can arrive at true wisdom, and come to discern the first principles of things. They all acknowledge a certain analogy and harmony between the powers of nature and the doctrines of religion ; and believe that the Deity governs the kingdom of grace by the same laws with which he rules the kingdom of nature ; and hence they are led to use chemical denominations to express the truth of religion. They all hold that there is a sort of divine energy, or soul, diffused through the frame of the universe, which some call the argheus, others the universal spirit, and which others mention under different appellations. They all talk in the most superstitious manner of what they call the signatures of things, of the power of the stars, over all corporeal beings, and their particular influence upon the human race, of the efficacy of magic, and the various ranks and orders of demons — These demons they divide into two orders, sylphs and gnomes. " [2]

2. Whereas the article mentions only two kinds of demons tne Rose Croix are credited with recognizing four different species accredited to each of the four elements : Earth spirits 77 Gnomes, Fire spirits — Salamanders, Water spirits — Undines, Air spirits — Sylphs.

This article having been written in 1747 only hinted at what the Rose Croix might have been. Subsequent research upon the organization of the Fraternity, its tenets and its achievements, shows it to have been a medium for the propagation of Gnosticism and a centre for political activities. Before it conquered Freemasonry, which was officially instituted in 1717, many names were already associated intimately with this esoteric organization. Among others were Faustus Socinius, Cesare Cremonini, Michael Maier, Valentin Andrea, Thomas Vaughan (Philaletes), Charles Blount, Frederich Helvetius, Richard Simon, and Theophilus Desaguliers.

It is claimed that Faustus Socinius, named after Faustus, the Manichee, nephew of Lelius Socinius, whose teacher was Camillo Renato, was an intimate of Rosicrucianism and the founder of the Socinians.

Catholics and Protestants alike opposed Faustus Socinius in his efforts to graft a secret cult on the existing orthodox religions, and in 1598, the people of Cracovia, revolted by his doctrines, pillaged his house, burned his books and manuscripts and almost massacred their author. He had sworn hatred to the church and busied himself in founding an association the aims of which were to be subversive to all its teachings, and two years before his death, he was obliged to take refuge from his enemies with one Abraham Blonski.

The membership of the Rose Croix was composed of Alchemists, Astrologers and Spiritists whose quest was the search for a process for transmuting base metals into gold and the secret of life. To most of these " generation was the root principle of Achemy. "[3]

The order of the Rose Croix revealed itself in 1614

3. Charlotte Fell Smith, *John Dee.*

with the appearance of two books, *Fama Fraternitatis* and the *Confessio* attributed to Valentin Andrea giving the legend of the travels of Christian Rosenkreutz.

According to Charles T. MacClenachan 33°, Historian, Grand Lodge State of New York, this same legend had appeared as the work of Raymond Lulli, who died in 1315.

In this legend, translated into English in 1616 by Robert Fludd, a symbolic personage called Christian Rosenkreuz, destined to live 106 years on earth, travelled in the East where he studied the Cabala and, on his return to his native Germany, he revealed to three disciples the secret of secrets, the great secret of theosophy. [4] Finally, he retired to a cave to finish his days in solitude, dying in 1484 at the age of 106. His disciples came, enshrouded him and disappeared. His grave was to be unknown for six times twenty years at the end of which period it was to become the hearth of the light destined to illuminate the world at the time appointed by God. In 1604, chance brought men to this cave. On entering, great was their surprise to find it resplendent with a bright light. It contained an altar bearing upon a copper plate the inscription " Living, I reserved this light for my grave. " One mysterious figure was accompanied by this epigram " Never vacant ". A second figure " The Yoke of the Law ". A third figure " The Liberty of the Gospels ". A fourth " The Glory of the Whole God ". The hall still contained lamps burning without fuel, mirrors of various shapes and boks. Upon the wall was written " In six times twenty years I will be discovered ". The prophecy was fulfilled, adds the fable, by way of conclusion.

• Fire, alias Kundalini, alias sex-force.

The movement was greatly furthered by the impulse given it when, after the appearance of the *Fama Fraternitatis* and *Confessio,* a German Alchemist, Michael Maier, an English Physician, Robert Fludd and a Pietist, Julius Sperber, wrote treatises in defence or explanation of the order of the Rose Croix.

It has repeatedly been stated that Michael Maier, who frequently visited England, was a friend of Robert Fludd. He was the author of *Themis Aurea* and *Silentium post Clamores,* both Rosicrucian works. His political influence may be judged from his career. Physician to Rudolf II, he was created by him Count of the Palatinate, and acted as adviser to his sovereign. In 1609, Rudolf II issued an Imperial Charter granting religious liberty to the Moravians.[5]

Masonic authorities state that Maier, as a Rosicrucian, changed his official title to *Summus Magister,* Sovereign Master, which is that used by all his successors and borne by the principal Socinian Rose-Croix documents, dating from the time of Faustus Socinius to that of Johann Wolff, which are preserved in the Sovereign Patriarchal Council of Hamburg. (That is the Supreme Jewish Lodge secretly affiliated to International Masonry.)

In his book *Themis Aurea,* written in 1616 and 1617 and printed in 1618, Maier, the Grand Master, refers to a resolution passed at a meeting in 1617 in which it was formally agreed that the Brotherhood of the Rose Croix must maintain the strictest secrecy for a hundred years. On October 31 1617, the Convention of the Seven at Magdebourg had indeed agreed to qualify its members during the ensuing one hundred years

5. Hastings, *Encyclopaedia of Religions and Ethics.* Art. Hussites.

of secrecy as " The Invisibles ". It had renewed its oath to destroy the church of Jesus Christ and had decreed that, in the year 1717, it would transform the fraternity into an association which could carry on a more or less open propaganda, while adopting such measures of prudence as might then be deemed expedient by the leaders of the sect. Finally, the Seven adopted definitely, as being sufficiently original to appeal to the popular imagination, Valentin Andrea's curious story of the Rose Croix which had been secretly printed in Venice towards 1613.

Robert Fludd was the author of *Tractatus Apologeticus* (1617) and *Clavis Philosophiae et Alchymiae* (1633). He was greatly helped in the foundation of the Rose Croix order in England by Francis Bacon, author of *Nova Atlantis* [6] (1624).

Valentin Andrea to whom, as we have seen, are ascribed the works *Fama* and *Confessio,* as well as *Chemycal Nuptials,* had, in 1640, been appointed preacher to the Duke of Brunswick Wolfenbuttel, who was soon to make him his chaplain.

To those who know the important part played by a Duke of Brunswick during the French Revolution, this entrance of the Brunswick family into the sect is very interesting. As a Rosicrucian, Andrea was the teacher of Comenius (Amos Kominsky), who frequently visited England during his mysterious political career. Bishop of a Moravian community, Comenius was the leader of the Moravian Brethren, a sect pledged to achieve the extermination of the Catholic church and which, being considered heretical, was also suspected of practising secret satanism. The Moravians were imbued with Socinianism, that is the doctrine of Lelius

6. Wittemans, *Histoire des Rose Croix,* p. 71.

Socinius which had been spread among them by his. nephew Faustus Socinius who had found refuge in Moravia when persecuted by the Church. Their link with Rosicrucianism had already been established in the person of the pietist, Julius Sperber, who was also one of their leaders. When Kominsky was persecuted, he first went to London in 1641 and, early the next year, went to Sweden where he was granted refuge and help by the powerful Swedish Minister, Count Axel Oxenstiern, himself a Rosicrucian adept and protector of another initiate, Ludwig van Geer from Holland.

The combination of the pursuit of alchemy and hermeticism with political aims was frequently evidenced even before the official appearance of Rosicrucianism. The influence of adepts on the destinies of nations was immense.

To Queen Elizabeth, the advice of John Dee, her alchemist, was always considered in matters affecting national policy, and to Dee, his crystal gazer, Edward Kelly, was indispensable as a medium. [7]

Ludwig van Geer, (one of the Seven present at Magdebourg) had settled in Sweden and had won over the chancellor, Count Axel Oxenstiern, then the real regent, in view of the minority of Queen Christina. A great industrialist of Dutch birth, with a colossal fortune made in the manufacture of cannon, he had become a Baron, and as owner of 20 ships of the Swedish fleet, he was an indispensable man.

Another striking Rosicrucian figure was Thomas Vaughan, (Eugenius Philaletes) not to be confused with his pupil, George Starkey, known as Irenius Philaletes.

It is said that it was Thomas Vaughan who, inspired

7. Charlotte Fell Smith, *op. cit.,* p. 182.

by the writings of Nick Stone, conceived the idea of subverting to the ambition of the sect to which he belonged, the guild of the Freemasons which, owing to its universal character, lent itself better than any other to the realization of his project.

Nick Stone was one of the Seven of the Convention of Magdebourg. As an architect, belonging to the guild of the Freemasons, he had helped Inigo Jones, the grand-master of the English Lodges which, at this period, were nonsectarian. On the other hand, as a Rosicrucian he had grasped, in the Luciferian sense, the idea given by Faustus Socinius, and he had composed, for the nine grades of the fraternity, rituals which the chiefs declared remarkable. His ritual of the eighth degree *(Magister Templi)* was really Satanic.

Thomas Vaughan, struck by these manuscripts wondered whether it would be possible to extend the teaching of the Rose Croix to all " accepted masons ", who were then admitted to the lodges in an honorary capacity ; the Freemasons received in their guild, under the name of " accepted masons ", peers and men of letters or professional men, as well as rich bourgeois, who enhanced the brilliancy of their meetings and patronized their entertainments. These honorary members were their protectors and benefactors. [8] Vaughan believed that this element, gifted with certain intellectual qualities, would lend itself better to the propagation of the principles of occult Socinianism than the workers of the Fellow Craft, and, having made up his mind that this was the solution of the problem, he hastened to put it into practice.

8. This is still customary. Many of the English Guilds of today such as the Goldsmiths have honorary members who, for attending their dinners receive a box of chocolates and £3 in cash.

Some brothers of the Rose Croix were already mingling with the Freemasons. Among the members of the Warrington Lodge were Richard Penkett, James Collier, Richard Sankey, Henry Littler, John Ellam and Hugh Brewer and in London, the Whartons and their friends had slipped into a lodge as " accepted masons ".

Thomas Vaughan encouraged them to spread the principles of Socinius. Finally, at a meeting on the 14th May 1643, he announced that their desultory efforts at restrained proselytizing should be supplanted by a definite programme of entering the guild lodges with the object of using them as instruments to an end.

The account of this meeting of the 14th May 1643, is given in full in the Memoirs of Philaletes and the whole plan of the Freemasonry of today is therein revealed.

So blended are truth and fiction in the active career of this adventurous adept that Vaughan must always remain one of the most mysterious characters of Rosicrucianism.

" When the plague of 1665 drove the Court from London to Oxford, Thomas Vaughan went thither with his patron (the king) and, a little later, took up his residence with the Rector of Albury, the Rev. Sam. Kem, at whose house, on February 27th of that year, he was killed by an explosion in the course of chemical experiments. " [9]

His work in Masonry however has remained as his monument. Together with Elias Ashmole, pupil of Rabbi Solomon Frank and protege of James Pagitt, Thomas Vaughan worked up the masonic system of the first three degrees. These degrees, those of Entered Apprentice, Fellow Craft and Master Mason were

9. A. E. "Waite, *The Works of Thomas Vaughan,* Biographical Preface, p. xii.

devised for the temptation of the masses, while outside and above them continued the former secret system of the Rose Croix, four degrees of which belonging to the Gold Cross were known as : 1st, Zelator ; 2nd, Theoricus; 3rd, Practicus ; and 4th, Philosophus; teaching merely the principles of alchemy, while the degrees of the Rose Croix were : 5th, Adeptus Minor; 6th, Adeptus Major ; 7th, Ademptus Exemptus, 8th, Magister Templi and 9th, Magus.

Contemporaneous with the evolution of free thought against revealed religion broke the revolution against civil authority plunging England into the throes of civil war, Oliver Cromwell was successful at the head of the Parliament troops while Charles I was everywhere betrayed by men on whom he relied. Henry Blount[10] was among the traitors accruing to Cromwell after the battle of Edgehill; at least the defeat of the king was his pretext, for treason was everywhere premeditated. The word of order was given by the Rose Croix, which had spread rapidly among the Puritans.

The year 1644 ended with the destruction of the Royal power, and Feb. 9, 1649, the day on which the head of Charles I fell at Whitehall, consummated its ruin. The Royal power had in fact been wrecked when the troops of Parliament were victorious, when the queen was obliged to take refuge in France, when the Prince Palatine, Robert, had been defeated, when York had been taken, and when the Commons had obtained against Laud, the Protestant Episcopal Bishop of London, Archbishop of Canterbury, the bill of attainder which declared him guilty of the crime of treason. Laud had stood for resistance to the Puritans.

10. Henry Blount, 1602-1680, Father of Charles Blount, the Rosicrucian.

The connection of the Cromwell family with that of the celebrated Thomas Cromwell, Earl of Essex, whose political ideas, formed in Italy, under the guidance of Machiavelli, had so greatly affected the trend of English history, is here not devoid of interest.

In 1767, a document was discovered which revealed the existence of a society of Freemasons in Italy with about 64,000 members. " [11]

The document said : — " At last the great mine of the Freemasons of Naples is discovered, of whom the name, but not the secret, was known. Two circumstances are alleged by which the discovery was brought about : — a dying man revealed all to his confessor, that he should inform the king thereof ; a knight, who had been kept in great state by the society, having had his pension withheld, betrayed the Grand Master of the order to the king. This Grand Master was the Duke of San Severo. The king secretly sent a confidential officer with three dragoons to the duke's mansion, with orders to seize him before he had time to speak to any one, and bring him to the palace. The order was carried out; but a few minutes after, a fire broke out in the duke's mansion, destroying his library, the real object being, as is supposed, to burn all writings having reference to Freemasonry. The fire was extinguished, and the house guarded by troops. The duke having been brought before the king, openly declared the objects, system, seals, government, and possessions of the order. He was sent back to his palace, and there guarded by troops, lest he should be killed by his former colleagues. Freemasons have also been discovered at Florence, and the Pope and the Emperor

11. Heckethorn, *Secret Societies of All Ages & Countries,* vol. I, p. 342.

"have sent thither twenty-four theologians to put a stop to the disorder. The king acts with the greatest mercy towards all implicated, to avoid the great dangers that might ensue from a contrary course. He has also appointed four persons of great standing to use the best means to destroy so abominable a sect; and has given notice to all the other sovereigns of Europe of his discovery, and the abominable maxims of the sect, calling upon them to assist in its suppression, which it will be folly in them to refuse to do. For the order does not count its members by thousands, but by millions, especially among Jews and Protestants. Their frightful maxims are only known to the members of the fifth, sixth, and seventh lodges, whilst those of the first three know nothing, and those of the fourth act without knowing what they do. They derive their origin from England, and the founder of the sect was that infamous Cromwell, first Bishop, and then lover of Anne Boleyn, and then beheaded for his crimes, called in his day ' the scourge of rulers. ' He left the order an annual income of £10,000 sterling. It is divided into seven lodges : the members of the seventh are called Assessors ; of the sixth, Grand Masters ; of the fifth, Architects ; of the fourth, Executors (here the secret ends); of the third, Ruricori (!) ; of the second and first, Novices and Proselytes. Their infamous idea is based on the allegory of the temple of Solomon, considered in its first splendour, and then overthrown by the tyranny of the Assyrians, and finally restored — thereby to signify the liberty of man after the creation of the world, the tyranny of the priesthood, kings and laws, and the re-establishment of that liberty. "

As for Oliver Cromwell, Lord Protector of England, there is no record of his having been an " accepted mason ". He was however on the best of terms with

Richard Penkett and is supposed by many to have been secretly affiliated to the Rose Croix but whether an adept or not he served the purpose of the sect, destruction of the Royal and Ecclesiastical Christian Power !

After the death of Charles I, Cromwell appointed an assembly of lawyers and divines to consider the petition of Manasseh ben Israel (1604-1657) demanding the abolition of the legal exclusion of the Jews from England. In December 1655 the legal prohibition was removed. Eleven years after (1666) occurred the great fire of London.

Does the following letter help to solve the mystery of this historical disaster ? It was one of many written by the Secretary-Interpreter of the Marquis de Louvois, an English spy, to his chief in England, published in London in 1697 by D. Jones, Gent.

Of the firing of the City of London, in 1666.

MY LORD,

I am fully satisfied by what I have both seen and heard at Paris and elsewhere, that the Duke of York [1] was in the Year 1666 brought quite over to the French Interest; and I have heard strange Stories related concerning his conduct at the time of that dreadful conflagration of the City, looking upon it Janus-like, with one face seeming concerned for the lamentable disaster, and with the other rejoycing to see that noble pile reduced to ashes, and its citizens ruined ; who had at all times been the greatest propugnators for liberty and property, and opposers of that religion which he now not only secretly protest, but was even ready publickly to own, and rewarding those incendiaries at St. James, who then were suspected generally to be Frenchmen, as your Lorship well may remember ; but by our Minutes it does appear

12. Afterwards James II.

they were not such ; but they were persons, at least many of them set on work by French councils, and such as at that time were of all men least suspected ; I mean Jews, of which they had then several in pay, not only in England, but all over Christendom ; not only to give them Intelligence in which they are wondrous active, but likewise to promote and act the worse of mischiefs, as which they make no baulk. By these, fires have been kindled, not only in England, but in Germany, Poland and elsewhere, which the Germans imputed to Turkish Emissaries, though they were Jews hired with French money, the Turkish Policy not being so refined in mischief, these sorts of Jews put on the shape of what Christians they pleased, and of this sort imploy'd by France, there were and are still several in England, the names of one or two of which I think I shall be able to give your Lorship in sometime, though they go by several, as time and occasion doth require, and so at present I remain.

My Lord,

Your Lordship's most Humble Servant,

Paris, April 7 1676. N. St.

More shadows of the past! More strange suggestions to shake the foundations of our belief in things as they seem !

The last of the Grand Masters of the Rose Croix was Johann Christian Wolff. [13] Masonry, which as a secret association had maintained its existence for years had uncovered itself and become an avowed organization with the proclamation of the Anderson Constitution. [14] Once in the open it was to be the universal screen behind which all secret societies, whether theurgic or political, would operate clandestinely. Masonry with its proclamation of three philanthropic

13. According to Sedir (see *Histoire des Rose-Croix,* p. 112) the last master of Rose Croix died in 1750. His name was Brun.

14. *Grand Lodge of England.*

and altruistic degrees, with no apparent real secret, declaring itself Christian and non-political, would become the centre in which ignorant men, recruited and duped, could act like puppets animated by unseen hands pulling unseen strings.

Thus it came about that all blows dealt to Christianity and States were prepared by the secret Societies-acting behind the veil of Masonry.

CHAPTER XXIII

CATHARES, ALBIGENSES, WALDENSES

Manicheism, with its hierarchy and missionary system, had taken root in Europe and, with its chief seat in Bulgaria, had thus found its way into Northern Italy and the southern part of France.

Unquestionably Manicheans in their beliefs and teachings, the Cathares (purifiers or pure) held the unadulterated tradition of Manes. Their hierarchy was that established by their founder. In the 12th century, their supreme chief was in Bulgaria having under him, bishops, priests, deacons and simple Perfects. These composed the class of Perfects who were distinguished from the second degree of Believers.

As to the Albigenses, their name derived from Albi, a town of Languedoc, covered not one but many sects issued from Manicheism and Arianism, and counted also many Jews or judaised Christians. Under this appellation of Albigenses, historians, whether political or religious, have almost unanimously included the Cathares.

A revolt against the then existing Church power of the 12th century is only too comprehensible, when one recollects the excesses of which popes, bishops and almost all dignitaries of the Church were guilty. The

pioneers of the rebellion had been Peter of Bruys (died 1126) and the monk Henri (died 1148).

They had openly attacked the vices of the clergy and fallen victims, the first to his own fanaticism (he was killed by the mob whose anger he had aroused by pulling down a wooden cross to be used as burning wood for the purpose of cooking meat on a Good Friday); the second was imprisoned by a bishop against whose vices he had raised his voice. Both had attacked the beliefs and practices of the Church ; like the Baptists of today they rejected the practice of baptism for children, and denied the dogmas of transubstantiation and redemption through Christ.

They gained many adherents and left numerous disciples whose Manichean opposition to the Church was identical with that of the Cathares. Upon such grounds fell the preaching of Peter Waldo who, although he repudiated the dualist doctrine of the Manicheans, formed a serious opposition to the Church. He created the sect of the Waldenses divided in two degrees, Perfect and Believers. The former made a vow of Poverty and as such took the names of Poor Brethren, the latter formed the Outer or Third Order. From the South of France and Northern Italy, persecution drove the Waldenses to the Central and Northern provinces of France, thence to England, then from Lombardy into Germany and Bohemia. John Wickliffe (1324-1384) in England and John Huss (1369-1415) in Bohemia, were their foremost representatives and in the latter country they formed the Bohemian Brethren who later also took the name of Moravian Brethren or Religious Masons.

CHAPTER XXIV

THE MORAVIANS

OR THE MORAVIAN BROTHERS OF THE ORDER OF RELIGIOUS FREEMASONS, OR ORDER OF THE MUSTARD-SEED, OR THE CHURCH UNITAS FRATRUM, OR THE HERRENHUTER.

Margrave Albert expelled the Jews from the town of Iglau, in Moravia, on the ground that they had been in league with the Taborites, the subversive element among the Hussites. The Taborites were Bohemians.

The Moravian Brothers or Unitas Fratrum, a Gnostic sect, were founded in 1457 at Kunewald, near Seftenberg, by Gregory ; the nephew of the Calixtine leader Rokyzana. They were an offshoot of the Bohemian Brethren said to represent the religious kernel of the Hussite movement.

At the Synod of Lhota near Reichenau, in 1467, they constituted themselves into a Church separate from the Calixtine or National church of Bohemia.

The constitution of the society was revised at a second Synod held at Lhota under the direction of Luke of Prague, who may be regarded as their second founder. This reorganization enabled the society to grow rapidly. In the early years of the 16th cent, the

Unitas included nearly 400 congregations in Bohemia and Moravia, with 150,000 members, and, including Poland, embraced three provinces — Bohemia, Moravia, where the Jews are the best educated of the inhabitants, and in a few small towns form a full half of the population, and Poland. Each province had its own bishops and synods, but all were united in one church and governed by the general synod.

The Lutheran movement in Germany awakened lively interest among the Brethren, and some unsuccessful attempts were made under the leadership of Agusta to unite with the Lutheran Church (1528-1546); but when the Calvinist reformation reached Bohemia, the Brethren found themselves more in sympathy with it than with the Lutheran. The Jesuit anti-reformation, instigated by Rudolf and his brothers Matthias and Ferdinand, found the Brethren a prosperous church, but the pitiless persecution which followed the unsuccessful attempt at revolution crushed the whole Protestantism of Bohemia, and in 1627 the Evangelical churches there had ceased to exist. About the same time, the Polish branch of the Unity, in which many refugees from Bohemia and Moravia had found a home, was absorbed in the Reformed Church of Poland. A few families, however, especially in Moravia, held religious services in secret, preserved the traditions of their fathers, and, in spite of the vigilance of their enemies, maintained some correspondence with each other. In 1722, some of these left home and property to seek a place where they could worship in freedom. The first company, led by Christian David, a mechanic, settled by invitation from Count Zinzendorf [1] on his

1. Said to have been head of the Rose Croix, succeeding Theophilus Desaguliers ; he was Spener's godchild.

estate at Bertheldsdorf near Zittau, in Saxony. They were soon joined by others (about 300 coming within seven years), and built a town which they called Herrenhut. The small community at first adopted the constitution and teaching of the old Unitas. The episcopate had been continued, and in 1735, David Nitschmann was consecrated first bishop of the Renewed Moravian Church. The new settlement was not, however, destined to be simply a revival of the organization of the Bohemian Brethren. Zinzendorf, who had given them an asylum, came with his wife, family, and chaplain to live among the refugees. He was a Lutheran who had accepted Spener's pietism, and he wished to form a society distinct from national churches and devoted to good works. After long negotiations, a union was effected between the Lutheran element and the adherents of the ancient Unitas Fratrum. The emigrants at Herrenhut attended the parish church at Berthelsdorf, and were simply a Christian (Gnostic) society within the Lutheran Church. *(Ecclesiola in ecclesia).* This peculiarity is still to some extent preserved in the German branch of the church, and the Moravian Brethren's Congregation within the Evangelical Protestant churches, which enables them to do evangelistic work without proselytizing. The society adopted a code of rules in 1727, and ordained twelve elders to carry on pastoral work. This was the revival of the Unitas Fratrum as a church.

Besides congregational work, special home missions were and are carried on in each province. In the German province there is a peculiar home mission called the Diaspora,[2] which dates from 1829.[3]

2. Diaspora = The Jews of the Dispersion.

3. For the foregoing refer *Enc. Brit,* Art. " Moravian Brethren ", 9th Edition, p. 812.

The Moravians came to England in 1724, brought by Count Zinzendorf. The following extract from the work of an Anglican Bishop, written in 1751, shows that they were not particularly appreciated in that country as a force for good !

" Of what dangerous Consequence the Moravian System is to Government and Civil Society, appears by their progressive Multiplicity of Prevarications, Lies, Frauds, Cheats, and juggling Impostures, (Greatly detrimental to Princes and States, as well as ruinous to private Persons) which have so plainly been proved by Mr. Rimius, and others, particularly in ' the History of the Moravians, very lately published, from the public Acts of Budingen, and other authentic Vouchers. ' Of this Nature are their devouring the whole substance of any wealthy Convert, and declaring that the Society may say to a young rich Brother ' Either give up all that thou hast, or get thee gone. ' — Sending away any of the Society to the remotest Parts of the World, at a Minute's Warning, by the Authority of the Saviour, who will have it done Post-haste : ' Whereby any, though his Majesty's Subjects, whom they suspect, or that dislike their Proceedings, or, for prudential Reasons, must be married up, or may discover any of their Iniquities, are instantly sent into Banishment, and condemned to Transportation ; not for any Crime, but for their Virtue and Duty, Which is more than all the Authority of Great Britain can do, for any Crime, without an open and legal Trial, Making Marriages void, though before contracted, unless the carnal Cohabitation has been performed in the Presence of the Elders. — Seducing Men's Wives and Daughters, and then keeping them by Force, or sending them out of the Way ; and allowing no Power of Earth to reclaim them, though the Parents beg it on their Knees : —

Taking away the natural Authority of the Parents, and making their Children disobey and renounce them, under Pretence of obeying the Saviour, the Father that created them : ' thereby making the Fifth Commandment of no Effect. — Sometimes bribing, and sometimes threatening States, as Occasion serves, and denouncing Argumenta Regum, if they are opposed ; and telling Princes, that such or such a Place in their Dominions, was founded by the Saviour for his Theocracy ; which he won't fail to maintain. ' — These Things have been proved upon the Moravians, both as to Doctrine and Practice, by divers Instances. And that in Fact they claim an Independency on Government appears from the ' Letter to the Regency of Budingen, from the Count (Zinzendorf) and his Brethren, wherein it is said, in plain Terms, ' That all the Sovereigns on Earth must consent to the Theocracy in the Moravian Brotherhood, or have no Brethren in their Dominions. ' I need not add, that Theocracy signifies an immediate Government by God, which of Course excludeth all Civil Authority. "

The Moravian dogma was Spiritism which generally means Black Magic.

As for their moral code, it can be summarized in the few following words of Count Zinzendorf in a dialogue with Mr. Wesley. " We reject all Self Denial, we trample it under Foot. We Believers do what we please, and no more. "

Claiming to be free from all law by their Marriage with Christ, they refuse to be bound by any law at all : either of the Old Testament or the New.

To bring all Sects under his sway, Roman Catholics, Socinians, Fanaticks, Chiliasts, Anabaptists etc., Count Zinzendorf made a new translation of the New Testament... "This was the practice of almost all the Gnostic

Heretics, in order to deceive, and draw disciples. Nor did they make any Scruple of Omissions, Expungings, or any Corruptions that might serve their Purpose...

" Missionaries were sent abroad, everything being done by the Saviour's Injunction...

" Heaven, for them, is to consist in their being metamorphosed into Female Angels, for a carnal Enjoyment of Christ in his human Nature, in the eternal Bedchamber...

" Where in the Scriptures do you find panegyrical Hymns in Honour of your Phallus ? " [4] asks Lavington.

For what follows we refer the reader to page 140 of the Bishop's book.

Count Zinzendorf is said to have been the head of the Rose Croix from 1744 to 1749. He was on intimate terms with John Wesley, the founder of Methodism.

Of all its names, that of " The Order of Religious Freemasons " is the most significant today. It should also be remembered that the head of this order was also the head of the " Esoteric Rosicrucians " of the time !

4. Bishop Lavington, *The Moravians Compared and Detected,* p. 157.

CHAPTER XXV

THE ANABAPTISTS

(Founded 1521)

The Anabaptists were founded in 1521 by Nicolas Storch, Mark Stubner and Thomas Muncer.

Their Heresies were founded on the following Lutheran maxim interpreted subversively : *A Christian man is master of everything and is subject to no one.* They further claimed that infant baptism is null, therefore adults only can be baptized.

" If the Anabaptists ", writes Hoeninghaus, a German Protestant writer, in *La Réforme contre la Réforme,* were not all equally intolerant, they were nevertheless all equally detested, hated, and persecuted by the Protestants much more than by the Catholics. "

Queen Elizabeth ordered them to be excluded from England.

Madden, in *Phantasmata,* describes their religion in the following terms :

" We find among them claims to intercourse with God and angels — to the gift of prophecy — to the power of driving out evil spirits — to the right of persecuting opponents — to visions, ecstasies, trances, convulsive seizures attributed to supernatural influences — and all these evi-

dences of epidemic religious mania in countries which were Protestant. " [1]

At certain periods in its history, this sect wielded great power and Madden further writes that in Westphalia " for a length of time, the entire senate was composed of theomaniacs. As the republic was composed alone of fools and madmen, it is incredible to what a length they carried their excesses in Munster : each magistrate proposed for the rule of government the wild chimeras of his own imagination, disguised under the imposing name of revelation. It was a sad spectacle to hear the deliberations of a senate composed altogether of fanatics : some being inspired in a perfectly contrary way to that suggested to others : nevertheless, each one adhering to the dictates of his inspiration, because he believed that a special revelation had been made to him. When such things, says Calmeil, take place in a country, where pseudo-prophets are tolerated who disseminate terror, and run about the streets without any clothing, when the multitude set these things down as super-human phenomena ; when the inspired of both sexes walk about thus in public places in the midst of their disciples and apostles, the will of the Supreme Being is supposed to serve as a rule and direction to all the extravagances that mortals fall into, and it is difficult to say where will end the excesses of this religious delirium... The Anabaptists, when they fell into the hands of their enemies, allowed their fingers, tongue, nose and ears, to be cut off, nay, even suffered themselves to be drowned by hundreds in torrents, rather than desist or depart for a moment from the orders they imagined came from God. " [2]

1. Madden, *Phantasmata,* vol. II, p. 457.
2. *Ibid.,* vol. II, p. 450.

In 1525, Luther headed an alliance of the Princes and governments to repress these excesses, and they were defeated at the Battle of Frankenhausen in that year, their leader Thomas Muncer being seized and beheaded.

In 1536, John of Leyden proclaimed himself King of the New Jerusalem but his glory was of short duration. He was taken by " the ungodly " and put to death.

The principal leaders of the sect were John Mathias, John Bockhold, David George, William Hacket, Kotterus, Kuhlmann and Dabricius.

" The principal offshoots of the Anabaptist fanaticism in Germany, Holland, and Switzerland, were the Adamites, the Apostolics, the Taciturn, the Perfect, the Impeccable, the Liberated Brethren, the Sabbatarians, the Clancularians, the Manifestarians, the Bewailers, the Rejoicers, the Indifferent, the Sanguinarians, the Antimariens. " [3]

3. Madden, *op. cit.,* vol. II, p. 456.

CHAPTER XXVI

GRAND LODGE OF ENGLAND

(Founded 1717)

John Valentin Andrea, the Rosicrucian, having elaborated a plan to merge all the existing religious Societies into one organization, published in 1614 a book *Universal and General Reformation of the Whole Wide World,* in which he advocated the foundation of a secret society of all classes, pledged to work quietly for the benefit of their fellows.

To this period also belongs the legend of Christian Rosenkreutz (see page 151).

Andrea, however, failed in his endeavours but Jan Amos Komensky (Comenius) joined actively in his efforts and, as early as 1628, begged leave to share in this work of which he presently was given sole charge.

About this time, Comenius wrote his renowned work on All-wisdom, the *Pansophia,* which embodied his ideas on the foundation of humanity's Utopia.

This Moravian school-master, Comenius, while doubtless an idealist, was also interested in spiritism, prophecies, revolution, Antichrist, the Millenium and such like whims of a dangerous fanaticism. He collected the visions of the Anabaptists, Kotterus and those of Dabricius and published them at Amsterdam. Those visions

promised such wonders as the extermination of the Pope, the House of Austria, Gustavus Adolphus, Gustavus, King of Sweden, Cromwell and others and were of a most disturbing character. [1]

When Anderson undertook the task of uniting the old traditions of practical Masonry with the more recent development and broadened ideas of the new world-league, he incorporated in his book of constitution a reproduction of the main part of the plans and ideas of Comenius. Their true meaning was faithfully adhered to, and important and decisive passages were adopted almost literally.

The transformation of the Lodge was actually carried out in 1663 when, in the General Assembly of Masons, the masters of operative masonry, feeling themselves supplanted and overruled, realized that if they did not wish to forsake their Lodge they must unite with its new masters and subordinate themselves to their designs — Henry Jermyn, Lord St. Albans, was elected and installed Grand Master, Sir John Denham became his deputy and Sir Christopher Wren and John Webb, wardens.

The English Grand Lodge, as we know it, was founded on June 24, 1717, by Anderson, Desaguliers (an expatriated Frenchman said to have been the head of the Rose Croix), Calvert, James King, Elliot, Lumden Madden and George Payne.[2] It works only the first three degrees, Apprentice, Fellow-Craft and Master Mason (Blue Masonry) and constitutes the nursery for the selection of initiates for the higher or so called " spurious " masonry. Masons desirous of rising in the

1. *Bayles Dictionary,* vol. 2, Art. " Comenius ", p. 1011, year

2. Said to have all been members of the English Rose Croix.

ranks of the Fraternity are therefore obliged to enter Ancient and Accepted Scottish Rites, (in England Ancient and Accepted Rites) Grand Orient, Memphis and Mizraim, Swedenborg or some other International order which works the higher grades and selects its members from graduates of the original English system.

English masonry claims to be a purely charitable institution.

It is *Blue Masonry* which answers to the lesser mysteries of the ancients wherein, in reality, nothing but the exoteric doctrines were revealed, whilst spurious masonry, or all subsequent degrees (for no one can be initiated into them who has not passed through the first three degrees) answer to the greater Mysteries. [3]

" According to Anderson's own showing", stater, *Freemasonry Universal,* " previous to the formation of Grand Lodge in 1717 the ceremonies of the Freemasons were purely Christian, but soon after that important change it was decided to widen the basis of the Craft so that men of all religious persuasions could enter her portals and benefit by her teaching. " [4]

On page 303 of *The Rosicrucian and Masonic Record* can be found the " Articles of Union ", dated 1813, of the two Fraternities of Free and Accepted Masons of England ; the " Society of Free and Accepted Masons " and " The Grand Lodge of the Society of Freemasons ". At the same time, Grand Lodge agreed to recognize a fourth degree, that of Holy Royal Arch.

In these articles it is specified that the representation of a Lodge in Grand Lodge shall be by its

3. Heckethorn, *op. cit.,* p. 266, vol. I.

4. *Freemasonry Universal,* The Official organ of the British Federation of the Co-Masonic Order, vol. 2, part 2, *Autumnal Equinox,* 1926, p. 79.

actual Master, Wardens and one Past master only.

Prior to the revival in 1717, and the reconstruction of Masonry in its present symbolic form we find in another article in *The Rosicrucian and Masonic Record* (page 167) that :

" Very little is known of the proceedings of Masonic bodies, from the fact that very few written documents were permitted to be recorded, and of these few, owing to the jealousy or over-caution of their rulers, many were burnt in London in 1721. "

We can accept the causes given above for the destruction of these documents with a smile!

On initiation, Masons receive an alias by which name they are henceforth known in the Lodge.

All Masonry is founded on the usual system of sectarian help. " Help a Mason " supplants the Christian teaching of " Help everyone ".

Until the last few years this rule had not assumed a subversive character. Lately however, it is said that " to get anywhere in business in the City (London) one must be a Mason ". This has stimulated Masonic recruiting, implying as it does a virtual business boycott against non-masons. Each new recruit weakens the forces of those whose free, unhampered judgment could serve the cause of real liberty, democracy, and humanity.

Masonry, English and Continental, has been very useful to persons with political ambitions and minor mental and moral capacities.

In Maçonnerie *Pratique, Corns d'Enseignement Supérieur de la Franc-Maçonnerie, Rite Ecossais Ancien et Accepté,* published 1885, in Paris, page 206, and attributed to Paul Rosen,[5] we are given the following as the

• Paul Rosen, *Satan et C*[ie], published 1888.

esoteric explanation of the Ritual of Master Mason, Third Degree. It is an interesting fact that very few of the editions of certain works quoted herein are accessible to the profane public in museums and libraries.

" The Temple, being emblematic of the human body, the Master's Lodge is known as the Middle Chamber within which the most intimate mysteries of Freemasonry are celebrated. It represents the Uterus wherein is accomplished the reproduction of all beings [6].

" The two parts, separated longitudinally by a dark curtain, represent, — one side, the West, dark, and lighted only by a single light, the abode of death, of the sterile seed, is the ovary. That of the Eastern side, brilliantly illuminated, is the seed fertilized by the fulfilment of the act of generation and absorbed by the Uterus [7].

" The Master holds the mallet, the two Wardens each holding a roll of cardboard nine inches in circumference by 18 inches long. These rolls represent the *membrum virile* [8].

" In the middle of the Lodge is a mattress, coffin or ditch, which symbolises the bed, the Pastos of the Antients, upon which are performed the mysteries of human generation[9].

" This mattress, coffin or ditch, also represents the

Notes 6 to 18 are the authorities quoted by P. Rosen :

6. J. M. Ragon, *Orthodoxie Maçonnique,* p. 368, Paris.

7. Henri Cauchois, Grand orateur du Grand Orient de France, *Cours oral de Franc-Maçonnerie symbolique,* p. 140. Paris, 1863.

8. Clavel, *Histoire pittoresque de la Franc-Maçonnerie,* p. 43. Paris, 1844.

9. Mackey, *Lexicon of Freemasonry,* pp. 59 and 241. London, 1873.

Arch of Noah, and the antient Arch of the Old Testament, these two Arches being again the symbols of the place where the generation of beings is accomplished.[10]

" The acacia, the initiatic emblem of the Gauls and Scandinavians, and the fig tree, the initiatic emblem of the Syrians and the Orientals, signify that all the mysteries are derived from one source and rest on one base, that of India.

" The Phallus is used by the Freemasons in the degree of Master where it is designated by the word Mahabone.

" This fecundation is supposed to take place as follows :

" In the early period of initiation the seed of the unfertilized grain is dead. The Candidate, bearing within him this inert seed, is a male as he only wears upon his breast the Compass emblem of the *membrum virile.* He is stretched upon a mattress, or in a coffin or ditch, emblematic of the bed of the Pastos or the mysteries of generation.[11]

" Neither the second, nor the first warden can endow him with life. Alone, the Worshipful Master, wearing upon his chest the Square, symbol of the *genitalia mulieris* representing the female, (the Lodge) can fertilize this seed by leaning over the Candidate, who, representing the male, unites with him by the five points of perfection [12].

" The seed is fertilized by the Union of the male and the female, and the Lodge becomes pregnant of the Candidate, which she brings into the world nine months

10. George Oliver, Grand Commander of the Supreme Council of England, *The Book of the Lodge,* p. 45. London, 1867.

11. Mackey, *op cit.,* p. 241. London, 1873.

12. Richard Carlile, *The Mysteries of Freemasonry,* p. 64. London.

later, as Perfect Master, fourth degree, it being established that nine full months must have passed since the aspirant had received the degree of Master Mason. " [13]

In summing up : — The basis on which are founded the first three degrees of practical masonry are : —

" That the Apprentice, Bohaz, the personification of Osiris or of Bacchus, coming to search for Truth in the Lodge, finds that he is a Male-God and incomplete for the generation of beings. [14]

" That the Companion Jackin, personification of Isis or Venus, the Female-God, completes the Male-God by rendering possible the generation of beings. [15]

" That the Master Mahabone or MacBenac is the Hermaphrodite, complete son of Loth and his daughter, son of the sun and the earth.

" And that because :

1. All originates by Generation, and not by Creation, which is only the simple induction of Generation.
2. Corruption or destruction follows generation in all its works.
3. Regeneration restores, under other forms, the effects of destruction.

" The formula of the three first degrees of Freemasonry is therefore :

" The Incomplete man, the Profane, by initiation in

13. Comte de Grasse-Tilly, *Tableau des grades écossais suivant l'ordre général décrete par le Suprême Conseil du* 33^{e} *degré,* daté du 22 décembre 1804.

14. George Olivier, *History of Initiation,* p. 128. London, 1841.

15. Albert Thomas, George Pearson, Grand Master of the Templars of the United States, *The Tradition of Freemasonry,* New York, 1850.

Freemasonry, becomes Bohaz and is completed by Jackin in the Lodge which restores his corrupted divinity in Mahabone ".

The special masonic significance of the Flamboyant Star, or Seal of Solomon, in Masonry ✡, is essentially the creative element.

Man reclining presents a protuberance in the middle.

Woman reclining, on the contrary, presents a cavity in the middle.

The two enlaced form the Flamboyant Star.

Small wonder that Mackey states that " no eunuch can be initiated a mason ! " [16]

Unfortunately, many corrupt and vicious persons seek Masonic protection and it is to the interest of all such aspirants to power thus to encourage vice and corruption through blackmail, using their votaries in the sect to further their own private ends. This is the fundamental danger inherent in all secret societies, whatever their reputation, where Power is the object.

" A Mason is said to demit from the order when he withdraws from all connection with it. It relieves the individual from pecuniary contributions and debars him from pecuniary relief, but it does not cancel his Masonic obligations, nor exempt him from that wholesome control which the order exercises over the moral conduct of its members. In this respect the Mason is once a Mason and always a Mason. " [17]

' The fact that a Mason not a member of any particular lodge, but who has been guilty of immoral or unmasonic conduct, can be tried and punished by

16. Moise Reghellini de Scio, *La Maçonnerie considérée comme le résultat des Religions Egyptienne, Juive et chrétienne.* Paris, 1833, n° 1, p. 364.

17. John Yarker, Grand Master of Ancient and Primitive Rite, *Speculative Freemasonry,* p. 27. London, 1872.

any lodge, within whose jurisdiction he may be residing, is not to be doubted. "[18]

Quoting Brother Moore (from *Moore's Magazine,* vol. 1, p. 36). " Again every Mason is bound to obey the summons of a Lodge of Master Masons whether he be a member or otherwise. This obligation on the part of an individual clearly implies a power in the lodge to investigate and control his conduct in all things which concern the interest of the Institution. "

The clipping from the *Daily Telegraph* of Oct. 15th, 1930, which we reproduce herewith, shows the organization of a Masonic bureaucracy within our midst, an *Imperium in Imperio* of political office holders and magistrates, pledged first to Freemasonry, then possibly to the people.

BRIGHTON BOROUGH LODGE CONSECRATED

The Brighton Borough Lodge of Freemasons, the first of its kind in the Province of Sussex, was consecrated to-day by the Provincial Grand Master, Major R. L. Thornton.

The lodge will comprise past and present members of Brighton Town Council and magistrates, and the present Mayor, Councillor H. W. Aldrich, is its first Master.

The installation of the Worshipful Master was performed by the Deputy Provincial Grand Master, Dr. H. Gervis, who is an alderman and past Mayor of Brighton. The Mayor-Elect, Alderman S. C. Thompson, will be the first initiate. Other officers are :

Mr. W. Hall Hunter, and Mr. W. E. Trory, wardens ; Mr. T. Read, chaplain ; Mr. H. Hone, treasurer ; Mr. H. G. Winterton, secretary ; Mr. J. Talbot Nanson, D. of C. ; Mr. R. Major and Mr. H. J. Galliers, deacons ; Mr. W. E. Radford, assistant D. of C. ; Mr. F.G.Beal, almoner; Mr. A. W. Wardell, assistant secretary ; Mr. H. G. W. Bishop; Mr. I. G. O. Dalton, end Mr. G. W. Fabian, stewards, and Mr. A. Couzens.

The Grand Masters of the United Grand Lodge of England have been : 1813 H. R. H. The Duke of Sussex. K. G. 1843 The Earl of Zetland. K. T. 1870 The Marquis of Ripon. K. G. 1874 H. R. H. The Prince of Wales. 1908 Lord Ampthill.

18. Clavel, *Histoire Pittoresque de la Franc-Maçonnerie,* p. 49. Paris.

CHAPTER XXVII

'HE GOSPEL OF REVOLUTION

Apart from the Rosicrucians already mentioned, we see the foundation and growth of such societies as :

1. The Strict Observance of the Baron Hund and the notorious Jew Leucht who had assumed the name of Johnson, and several other aliases. It recruited its members in the Lodges and went from occultism into political intrigue, later even formulating a plan of economic and financial rule.

2. The Martinists, which, founded by a Portuguese Marrano Jew, Martinez Depasqualy, united political intrigues, fomented for the overthrow of the monarchy, together with magical practices. It numbered among its members the chief politicians who prepared the French Revolution. These were Savalette de Lange, William Law and Mirabeau.

3. The Scottish Rite.

4. The Moravian Brothers.

5. The Alta Vendita.

6. The Egyptian Rites of Cagliostro (Mizraim).

The adepts of all these different rites knew but little beyond the fact that they had shaken off the yoke of Christian principles which were replaced by the cult of nature, and in almost all cases licentiousness. They 'Were but mere puppets manipulated by unseen men

whose sinister aims were the destruction of Christianity and disruption of States and to whom all the above named orders or organizations were but so many recruiting grounds. It was only when each and all had gathered sufficient strength that the " Invisible Masters " attempted to unite them all under one supreme sway, namely that of Illuminism at the Convent of Wilhelmsbad in 1782.

Illuminism represented the efforts of the heads of the powerful Jewish Kahal which has ever striven for the attainment of political financial, economic and moral world dominion. The movement had been founded in 1776 by Adam Weishaupt. Bernard Lazare, himself a Jew, has written that " There were Jews behind Weishaupt ", and upon a close study of Illuminism, we find that the destructive forces which culminated in the French Revolution were of three kinds ; financial, intellectual and anti-christian.

In the first class, we come upon the names of Jewish Financiers such as : — Daniel Itzig, Friedlander, Ceerfbeer, Benjamin and Abraham Goldsmid, Moses Mocatta, Veitel Heine Ephraim.

In the second category, we find Moses Mendelssohn, Naphtali Wessely, Moses Hersheim — who are the inspirers of Lessing — Frederic Nicolai, Weishaupt, Mirabeau, l'Abbe Grégoire, the Duke of Brunswick-WolfenbutteL and Anacharsis Clootz.

Lastly, the third class is composed mostly of the group known as the Encyclopedists : d'Alembert, Diderot, Rousseau, Voltaire and of all the Cabalists practising magic and among whom we find : Martinez Depasqualy, Leucht, the enigmatic Count of Saint Germain, Falke and Joseph Balsamo surnamed Cagliostro.

The objects of this powerful organization of the Bavarian Illuminati, were :

1. The destruction of Christianity and of all Monarchical Governments ;

2. The destruction of nations as such in favour of universal internationalism ;

3. The discouragement of patriotic and loyal effort branded as narrow minded prejudice, incompatible with the tenets of goodwill to all men and the cry of " Universal Brotherhood " ;

4. The abolition of family ties and of marriage by means of systematic corruption ;

5. The suppression of the rights of inheritance and property.

Moses Mendelssohn, himself the head of the Haskalah, (Jewish Illuminati) cooperated with the Bavarian Illuminati of Weishaupt and with the prominent members of the other revolutionary secret societies aspiring to political power, but, in 1784, the Elector of Bavaria made an abortive effort to stamp out the conspiracy which, being international, was necessarily impervious to local measures. The poison of subversion was working in France where on January 21, 1793, it culminated in the death on the scaffold of Louis XVI, an event that in masonic jargon is known as " The second cannon shot ". The capture of Rome by Cadorna in 1870 was the third.

As a further confirmation of concerted masonic action let us bring yet another illustration :

In the first days of the French Revolution (1848), 300 Freemasons, with their banners flying over brethren of every rite representing French Freemasonry, marched to the Hotel de Ville, and there offered their banner to the Provisional Government of the Republic, proclaiming aloud the part they had just taken in the glorious Revolution.

M. de Lamartine made them this answer, which was

received with enthusiasm by the Freemasonry Lodges: " It is from the depths of your lodges that the ideas have emanated, first in the dark, then in the twilight, and now in the full light of day, which have laid the foundations of the Revolutions of 1789, 1830, and 1849. " [1]

Fourteen days later, a new deputation of the " Grand Orient ", adorned with their Masonic scarfs and jewels, repaired to the Hotel de Ville. They were received by A. Crémieux [2], and Garnier Pagès, attended by pages, who also wore their Masonic emblems. The Representative of the Grand Master spoke thus : — " French Freemasonry cannot contain her universal burst of sympathy with the great social and national movement which has just been effected. The Freemasons hail with joy the triumph of their principles, and boast of being able to say that the whole country has received through you a Masonic consecration. Forty thousand Freemasons in 500 lodges, forming but one heart and one soul, assure you here of their support happily to lead to the end the work of regeneration so gloriously begun ". Brother Crémieux, a Jewish brother, member of the Provisional Government, replied : " Citizens and brothers of the Grand Orient, the Provisional Government accepts with pleasure your useful and complete adhesion. The Republic exists in Freemasonry. If the Republic do as the Freemasons have done, it will become the glowing pledge of union with all men, in all parts of the globe, and on all sides of our triangle. " [3]

1. Gargano, *Irish Freemasons and Their Foreign Brothers,* p. 55.

2. The means for the attainment of Crémieux's ambition are set forth in a book entitled *Paris : Capitate des Religions,* by Jean Izoulet.

3. Gargano, *Op. cit.*

If the wielding of power and their national political economic and financial strength over the peoples by a few hidden hands can result in such calamitous upheavals as the French Revolution, the World War of 1914 and the Russian Revolution of 1917, were it not wise to apply the lesson of experience to ascertain whether the supposed harmless Masonry of today does not again serve as a screen or curtain behind which thrive secret societies no less subversive, revolutionary and demoralising than those which we have just so briefly sketched ?

We know that most of them such as the Martinists, the Illuminatis, the Scottish Rite and the Egyptian Lodges of Memphis and Mizraim still exist today, so, on what grounds can we base our assumption of a change of their revolutionary and anti-christian principles? In the face of late events, namely, the Peace Conference, the creation of the League of Nations, the amalgamation of international resources, the confiscatory inheritance taxes, the development of international finance, the proposed establishment of an international non-christian cult, have we the right to refrain from lifting the veil of Masonry behind which subversive movements are so conveniently hidden?

CHAPTER XXVIII

THE PREPARATION

This chapter is compiled largely of extracts, some transcribed verbatim and others elaborated to include information necessary to the reader from : —

History of Freemasonry and Concordant Orders
by H. L. Stillson & W. J. Hughan.

Adriano Lemmi
by Domenico Margiotta 33°.

Ex-Secretaire de la Loge Savonarola, de Florence ;
Ex-Venerable de la Loge Giordano Bruno, de Palmi ;
Ex-Souverain Grand Inspecteur General 33° degré, du Rite Ecossais Ancien et Accepté;
Ex-Souverain Prince de l'Ordre (33° 90° 95°) du Rile de Memphis et Misraim de Naples ; etc. etc.
Ex-Inspecteur permanent et Souverain Délégué DU GRAND DIRECTOIRE CENTRAL DE NAPLES, POUR L'EUROPE (Haute-Maçonnerie Universelle).

It is necessary to give a brief review of the history of Ancient and Accepted Scottish Rites. This society originates from the rite called Scottish of Perfection or of Heredom, in twenty-five degrees, worked in the eighteenth century in Europe by Masons devoting themselves to occultism. The following statement with

regard to the introduction of this rite in America is made in a report by Albert Pike :

" We can soon learn how it was that the Council degrees came, about 1766, from France, and not from Prussia. In 1761, the Lodges and Councils of the superior degrees being extended throughout Europe, Frederic II (Frederic the Great), King of Prussia, as Grand Commander of the, Order of Princes of the Royal Secret, or 32 degrees, was by general consent acknowledged and recognized as Sovereign and Supreme Head of the Scotch Rite. " [1]

" On the 25th Oct. 1762, the Grand Masonic Constitutions were finally ratified in Berlin and proclaimed for the government of all Masonic bodies working in the Scotch Rite over the two hemispheres; and in the same year they were transmitted to the Jew, Stephen Morin, who had been appointed, at the request of Lacorne, in August, 1761, Inspector General for the New World by the Grand Consistory of Princes of the Royal Secret, convened at Paris, under the presidency of Chaillon de Joinville, representative of Frederic (the Great) and Substitute General of the Order. [2] It will be remembered that the 33rd degree was not then created; and under Frederic the Great, there was no rank higher than the 32nd degree nor anybody superior to a Consistory. " [3]

1. John Yarker, *The Arcane Schools,* p. 480.

••• " He (Morin) probably — ignorant charlatan as he was — mistook Frederick II, Grandson of Barbarossa, an actual King of Jerusalem, for his contemporary Frederick II of Prussia. "

2. The Comte de Clermont was Grand Master of the *Grande Loge Nationale de France.*

3. H. L. Stillson &W. J. Hughan, *op. cit.,* p. 243.

See also *Morris's Masonic Dictionary,* Article, " Sovereign Grand Inspector General ".

Morin went to Santo Domingo where he was joined by Moses M. Hays and Henry Andrew Francken. The latter founded a branch of the rite in Jamaica, while to the former was entrusted the task of founding lodges in North America. The Jew Hays established a Sublime Lodge of Perfection in Boston, of which he constituted himself Grand Master and charged one of his co-religionscs, and brother Mason, Isaac Dacosta, who, in 1758 had founded the St. Andrew Lodge in Boston, with the mission of introducing Masonry into South Carolina.

Though on August 27, in 1766, Bro. Morin's patent was revoked by the Grand Body in Paris for " propagating strange and monstrous doctrines " exercising bad faith etc., etc. [4], and given to Bro. Martin, Morin continued constituting chapters and councils and, with

Sovereign Grand Inspector General, The 33rd and ultimate degree of the Ancient and Accepted Scottish Rite. It is not known when or where this grade originated. The theory which ascribes it to the King of Prussia has long since been discarded by intelligent Masons. The number of Inspectors in a kingdom or republic must not exceed nine. These, organized in a body, constitute the Supreme Council, which claims jurisdiction over all the Ineffable and Sublime degrees. The presiding officer is styled Sovereign Grand Commander.

See also Blanchard 33, *Scottish Rite Masonry,* vol. II, p. 484.

" And though made within the memory of men now living, we read, in the same Note by Macoy : It is not certainly known, when or where this degree originated ; that is to say, its origin is concealed. This is the most infamous Masonic act, next to burning their records of fifty-nine years before the war, (American Civil War) to hide treason. But slavery then ruled the country, and this 33rd Charleston degree ruled the lodge. And the Southern lodge-rooms worked up the most unjustifiable and infamous war on record. The Southern people "were dragooned into it, by leaders secretly sworn to obey Masonic leaders, or have their throats cut. "

4. Peckham, *Ancient and Accepted Scottish Rites,* p. 6.

Dacosta, in 1783, seventeen years after his patent had been annulled, he erected in Charleston " The Grand Lodge of Perfection ".

Dacosta was its Grand Master. Joseph M. Meyers was his eventual successor, and " when the Grand Council of Princes of Jerusalem was established in Charleston, February 20, 1788, he, as one of the Deputy-Inspectors who established it, deposited in the archives certified copies of the degree of Royal and Select Masters from guidance and government of that new body. " [5]

The two Masonic powers of Boston and Charleston created numerous lodges and inner shrines in the United States and gave themselves the title of Mother Lodges of the United States.

In view of the historical fact that the American War of Independence broke out in 1773, it is interesting to find that the Lodge of Perfection, at Albany (New-York), was directed as early as 1770 to transmit reports to Berlin. [6] This indeed becomes significant when considered with the circumstances surrounding the " Boston Tea Party ", which are so ably described in *The History of Freemasonry and Concordant Orders* by Stillson and Hughan, that we take the liberty of here transcribing some lines from this remarkable publication : [7]

" Grand Master (Joseph) Warren was appointed on March 3, 1772, by the Grand Master of Scotland, Grand Master of Masons for the Continent of America.

" Tradition says that the ' Mohawks ', the ' High Sons of Liberty ', met at the lodge at the ' Green Dragon Tavern' which was denounced by the Tories as a nest of traitors '. General Joseph Warren and other

5. H. L. Stillson & W. J. Hughan, *op. cit.,* p. 649.
6. *Ibid.,* p. 801.
7. *Ibid.,* p. 247.

leading Masons made it the headquarters of the Revolution. On November 30, 1773, the Lodge of St. Andrew's (that founded by Dacosta and of which Warren was a member) was closed without the transaction of any business, in consequence of the fewness of the brethren present, the consignees of tea having broken up the brethren's nerve. On the 16th of December following, it is said the line of march was taken from the lodge-room to destroy the tea on the then arriving ships.

" On April 8, 1776, the Grand Lodge was convened for the performance of a sad and solemn duty, that of attending the funeral of Grand Master Warren, who was killed at Bunker Hill. "

In 1738, Pope Clement XII had excommunicated the Freemasons.

We extract the following instructive points from *Adriano Lemmi* by Margiotta : [8]

" Sovereign Princes of Jerusalem was the title born by the deputies of the Grand Master when they received missions to found lodges and visit regions where they had high jurisdiction. The name was that of a function and not a degree of initiation and there was one deputy only for each region. On May 15, 1781, at a convention of Deputy Inspectors convoked by Hays and Meyers at Philadelphia, Moses Cohen was named deputy inspector of Jamaica, as Francken, originally appointed by Stephen Morin to found lodges there, had neglected his mandate. Soon another Jewish Freemason came to Jamaica. This was Hyman Isaac Long who derived his powers from Morin, through Francken, Hays, Spitzer

8. Margiotta, *op. cit.,* p. 86 *et seq.*

Isaac Long was the son of Isaac Long, a Dutch writer, one of the foremost Moravian brethren, and closely connected with Count Zinzendorf.

and Moses Cohen, and who was to play a great role in the sect.

" The convention of Philadelphia had decided that, in the future, there might be several Sovereign Princes of Jerusalem per region. By virtue of this decision, Moses Cohen conferred this title on Isaac Long who, finding his sphere of action too restricted at Jamaica soon went to Charleston. He was an active man who had formed great plans. Not only did he create other Lodges, but he brought other rites (such as that of Royal Arch) under the obedience of the Mother Lodge at Charleston. The Mother Lodge at Boston however did not prosper.

" Nevertheless, when one thinks of the immense territory of the United States, one understands that the Lodges, at the start, could only be very few and far between, so masonry vegetated for a long time in North America. In 1795, Isaac Long went to Europe, leaving Colonel John Mitchell the direction of the Mother Lodge of Charleston.

" When he returned to the United States, six years later, he brought the plan of his great idea, which was the creation of a rite of 33 degrees destined to become universal. With Colonel John Mitchell, Doctor Frederic Dalcho, Abraham Alexander, Isaac Auld and Emanuel de la Motta, all Sovereign Princes of Jerusalem, he constituted this rite, taking twenty-five degrees of the system of Heredom, six Templar grades in which were merged four degrees borrowed from the German Illuminism[9] of Adam Weishaupt, and two grades called grades of administration, the last of which supplanted the function of Deputy Inspector (Sovereign Prince of Jerusalem) and took the title of Sovereign Grand Inspector General 33rd and last degree. This was his

9. The 9th, 10th, 11th and 21st degrees.

crowning achievement. Isaac Long gave the institution the name of Ancient and Accepted Scottish Rites, and the first great constitutions were signed at Charleston, on May 31st 1801. "

It was Isaac Long who created de Grasse and his father-in-law, de la Hogue, Deputy Grand Inspectors General.

" In order to insure great popularity for the rite, he linked it directly with the Templars by a mysterious legend. The high grades of other rites had already thought of pretending to avenge the Templars, condemned in the Middle Ages by the Papacy and the Monarchy. In the ceremonial of certain initiations, a pretext was thus contrived for swearing hatred and death to royalty and the church.

But Isaac Long had found better than that.

According to the tradition, the Knights Templar, convicted of secret conspiracy and maleficent occultism, had taken refuge in Scotland where they succeeded in eluding their pursuers. It was said that they had succeeded in buying the head of the Grand Master Jacques Bourgignon de Molay from the executioner, after it had been severed from the body and that they had contrived to place in safety the monstrous idol called Baphomet which they worshipped in their secret assemblies.

When Long arrived in Charleston in 1801, he brought with him this Baphomet which he claimed to have recovered as well as a skull which he declared to be that of the Grand Master Molay. They were signal relics, holy things! Long affirmed that he had been assured by the Good God in person that victory over the Church was contingent on these precious relics, and that the Templar Baphomet was the Palladium which would lead Freemasonry to victory ".

To this other authors have added that this skull is known as the relic of Saint Jacques and is placed upon a high pedestal in the Hall of the Supreme Council of Scottish Rites, in the temple at Charleston, where annually, on the 11th of March, it talks and vomits flames.

Its conversational propensities were however not revealed until Gallatin Mackey, who claimed to be the reincarnation of Jacques de Molay, developed the proclivity for going into an annual trance on the 11th of March. This trance lasted about one hour, during which the skull conversed volubly about itself and all sorts of other things."

Pursuing the subject further, Margiotta states that:

" The Mother Lodge of Boston had ceased functioning for some years but that of Charleston, reconstituted according to the new Scottish System in 33 degrees, became the root of the tree which was to spread its branches over the entire world. The Superior Lodge of the Grand Sovereign Inspectors General, in each country, was to be called the Supreme Council, and it is from the Supreme Council of Charleston that all the others were to emanate. It is thus the first Supreme Council of the Globe.

" Such is the history of the origin of this rite which attracted Mazzini's attention for, during the years which preceded the taking of Rome by the army of Piedmont, he could see that the previsions of Isaac Long had been realized. So it was in Pike, the successor of Long, himself the Sovereign Commander Grand Master, that the great revolutionary conspirator sought an ally in his work the object of which was the total destruction of the church. " [10]

10. Margiotta, *op. cit.,* p. 88 *et seq.*

The following address, [11] issued from Paris by Giuseppe Mazzini[12] to his friends in Italy, October 1846, fully sets forth the deep laid plans by which Freemasonry sought to engage all classes.

" In great countries, it is by the people we must go to regeneration ; in yours, by the princes. We must absolutely make them of our side. It is easy. The Pope will march in reform through principle and of necessity ; the King of Piedmont through the idea of the crown of Italy; the Grand Duke of Tuscany through inclination and irritation ; the King of Naples through force ; and the little princes will have to think of other things besides reform. The people yet in servitude can only sing its wants. Profit by the least concession to assemble the masses, were it only to testify gratitude.... Fetes, songs, assemblies, numerous relations established among men of all opinions, suffice to make ideas gush out, to give the people a feeling of its strength and render it exacting... Italy is still what France was before the Revolution ; she wants, then, Mirabeau, Lafayette, and others. A great lord may be held back by his material interests, but he may be taken by vanity. Leave him the chief place whilst he will go with you. There are few who would go to the end.

" The essential thing is, that the goal of the great revolution be unknown to them ; let us never permit them to see more than the first step. In Italy, the clergy are rich in money and the faith of the people. You must

11. Michael di Gargano, *Irish and English Freemasons,* p. 66.

12. See Larousse: *Grand Dictionnaire Universel du XIX^e siècle. Mazzini.* 1808-1872. He had become the chief of a particular sect much given to mysticism. Without being a catholic he was profoundly religious... In Oct. 1871, he organized in Rome a congress of workmen which attracted little attention. " I am not a christian.", he wrote to Daniel Stern.

manage them in both those interests, and as much as possible make their influence of use.

" Learned discussions are neither necessary nor opportune. There are regenerative words which contain all that need be often repeated to the people. Liberty, rights of man, progress, equality, fraternity, are what the people will understand above all when opposed to the words, despotism, privileges, tyranny, etc., etc.

" Nearly two thousand years ago, a great philosopher, called Christ, preached the fraternity which the world yet seeks. Accept, then, all the help offered you. Whoever will make one step towards you must be yours till he quits you. A king gives a more liberal law ; applaud him, and ask for the one that must follow. A minister shows intention of progress ; give him out as a model. A lord affects to pout at his privileges ; put yourself under his direction if he will stop, you will have time to let him go : he will remain isolated, and without strength against you, and you will have a thousand ways to make unpopular all who oppose your projects. All personal discontent, all deceptions, all bruised ambition, may serve the cause of progress by giving them a. new direction. The army is the greatest enemy to the progress of socialism. It must be paralysed by the education of the people. Clerical power is personified in the Jesuits. The odium of that name is already a power for the socialists. Make use of it. Associate! Associate! everything is in that word. The secret societies give irresistible strength to the party that can call upon them. Do not fear to see them split: the more the better. All go to the same end by different ways. The secret will be often violated ; so much the better ; the secret is necessary to give security to the members, but a certain transparency is needed to inspire fire to the stationary.

Courage, then and persevere! "

That Freemasonry has not always enjoyed immunity the following quotation will serve to show.

" In the year 1735, the States General of Holland proscribed the secret Masonic League, and the French government imitated the example in 1735. In 1757, in Scotland, the Synod of Stirling adopted a resolution debarring all adhering Freemasons from the ordinances of religion.

" The Great Council of Berne proscribed Freemasonry in 1748, Bavaria followed in 1799, and its total suppression took place in 1845, The Regency of Milan and the Governor of Venice acted in a similar manner by it in 1814. John VI, King of Portugal, prohibited Freemasonry in the strictest manner in 1816, and renewed it in 1824. In 1820 several lodges were closed in Prussia for political intrigues ; and in the same year Alexander I banished the order from the whole Russian Empire. A similar occurrence took place four years later in Modena and Spain... Yet today, some men boast of belonging to a secret society, the members of which were declared, by an Act of George III, felons, and liable to transportation for life ! " [13]

Speaking of Masons, in 1876, Richard Carlile wrote : " Let them not wait to be disbanded by the Legislature, as a useless and mischievous association : but let them anticipate the spirit of a coming age... The deluge of mystery has not only overwhelmed Babylon but Egypt, Greece, Rome, and will, if we do not light up the spirit of revelation in time, most assuredly overthrow this British nation. It is even now in danger, from the dissension of its internal mysteries, of becoming an easy prey to some more barbarously mysterious power. Thus fell Babylon, Egypt, Jerusalem, Greece,

13. Michael di Gargano, *op. cit.*

"Rome, and why not Britain, if Britain retain those seeds of disease and weakness? Tell me not that the safety of a country is in its superstition, or in its secret and mysterious bands. " [14]

This warning however passed unheeded. During the time that has elapsed between the publication of Carlile's book and the present day, we see England honeycombed with societies, subversive of law, order and morals.

Numerous are the homes which have become resorts where, today, the shameful orgies of Medmenham are enacted anew. They are the secret haunts of social cliques and associations, and behind such screens as art, antiques and dressmaking thrive, as though they were highly protected, the white slave traffic, the dope traffic and gambling which serve as a drag-net and decoy for the service of the Great God Pan.

14. Carlile, *Manual of Freemasonry,* p. 94.

CHAPTER XXIX

GENERAL PEPE AND THE " ONE BIG UNION "

At the present moment, when we are surfeited with the words unions and mergers, to say nothing of cartels, a new interest is awakened by the perusal of Thomas Frost's book on Secret Societies, from which we extract the following :

" Two results of great importance in the progress of the European revolution proceeded from the events that occurred at Naples in 1820-21. One was the reorganization of the Carbonari, consequent upon the publicity given to the system when it had brought about the revolution, and the secrecy in which it had hitherto been enveloped was no longer deemed necessary ; the other was the extension of the system beyond the Alps. When the Neapolitan revolution had been effected, the Carbonari emerged from their mystery, published their constitution and statutes, and ceased to conceal their patents and their cards of membership. In the Papal States, in Lombardy, and in Piedmont, the veil of secrecy was maintained for a little time longer, partly through the adoption by the Carbonari in those portions of the peninsula of symbols and pass-words different from those of the Neapolitan lodges, partly by the for-

mation of the various societies of the Adelphi, the Guelphs, the Brother Protectors, and the Italian Federati, which were similar, and yet not the same, though all holding the same principles, and having a common object. But after the collapse of the Piedmontese revolution, so much doubt and fear existed among the leaders as to the extent to which the secrets of the system were known that they were all effaced, and consigned to oblivion. The scattered directors of the movement drew together the broken threads of the conspiracy as soon as they were able, but with a new nomenclature and a new symbolism. [1]

" The dispersion of the Carbonaro leaders had, at the same time, the effect of extending the system in France, where it had been introduced towards the end of 1820 and creating centres of revolutionary agitation in the foreign cities in which they temporarily located themselves.

General Pepe proceeded to Barcelona when the counter-revolution was imminent at Naples, and his life was no longer safe there ; and to the same city went several of the Piedmontese revolutionists when their country was Austrianized after the same lawless fashion.

Scalvini and Ugoni took refuge at Geneva ; others of the proscribed proceeded to London. This dispersion, and the progress which Carbonarism was making in France, suggested to General Pepe the idea of an international secret society, which should combine for a common purpose the advanced political reformers of all the European States.

Shortly after his arrival at Madrid, to which city he proceeded from Barcelona, he propounded to two or

1. Thomas Frost, *Secret Societies of the European Revolution,* vol. II, p. 1 *et seq.*

three ultra-Liberal deputies the plan of this society, the object of which, he says,

' was to enable the members to correspond and by these means preclude the possibility of a renewal of that want of union which had been experienced amongst the most noted patriots of Spain and Portugal, Naples and Piedmont. Several deputies of the Cortes were inclined to regard such an association as extremely beneficial to the public cause, more especially in their own peninsula, where a great want of concord existed between the Portuguese and the Spaniards. The society was accordingly founded; several members of the Cortes formed part of it, as well as General Ballesteros, Councillor of State. I still preserve the regulations of this society, the great object of which was to open a communication between the most enlightened patriots of the different cities in Europe. It was decided that I should exert myself to give it extension in Lisbon, London and Paris ; and that, in the event of my success, other members should proceed to propagate it over Italy and Germany. '

" Having organized in Madrid the first circle of the Constitutional Society of European Patriots, Pepe proceeded to Lisbon, where he was even more successful in his efforts than in the Spanish capital. Two of the Ministers, and several Councillors of State and members of the Cortes signified their adhesion, and, before Pepe left, a flourishing circle was formed, under the direction of Almeida-Moraes, the president of the Cortes. From Lisbon the general proceeded by sea to London, where, as he says, he soon found that ' a secret society in England among men of mind is a thing quite out of the order of probability '. He mentioned the society to a few, but met with no encouragement. The Duke of Sussex and Sir Robert "Wilson read the statutes and regulations of the society, but only as a matter of curiosity. "

This curiosity is doubtless responsible for the creation of what was later known as The International Committee of London. The particular Duke of Sussex, here referred to was Grand Master of the Grand Lodge of England from 1813-1843, and this interview with the Italian revolutionary is of great significance showing as it does the effort, at this date, to subvert English Freemasonry to the aims of The International. According to the system which worked out later, English Freemasonry retained, to all appearances, its original autonomy.

But to proceed with the statement of Frost :

" Pepe next opened a correspondence with Lafayette, who hailed the proposed international organization of the secret societies as ' a Holy Alliance opposed to that of despotism, ' and at once associated himself with it. He, with Manuel and Argenson, the triumvirate that was supposed to have directed the Associated Patriots of 1816, were earnestly engaged at that time in the reorganisation of the Carbonari of France, upon a new system, which promised more perfect impenetrability ; and Buonarotti was similarly engaged at Geneva, with a view to renewed operations in Italy. "

" It has been doubted whether Lafayette, Manuel[2], and Argenson[3], with others who were supposed to be the leaders of the Carbonari in France, were actually the chiefs of the society; and, with regard to Manuel at least, the point is not susceptible of positive demonstration. There are, in all countries, men of superior station who, when a collision between the people and the Government is impending, are aware of what is going on, and hold themselves prepared to step to the front when the movement has advanced to a point

2. André Jacques Manuel (1791-1857).

3. Marc-René de Voyer, Marquis d'Argenson, harboured Buonarotti, one of the group of conspirators led by Babeuf.

at which they can do so with advantage to the cause and safety to themselves ; but who take care not to commit themselves to it prematurely, or to allow any trace to exist of their connexion with it. This has been thought by some to have been the real position of the individuals whom others have asserted to have been the actual leaders of the Carbonari, as they had previously been held to be of the Associated Patriots ; but though there is no absolute proof that they were the Grand Elect there can be very little, if any, moral doubt upon the point. "

The Author of *Secret Societies of the European Revolution* writes the foregoing paragraph but fails to explain it.

Who and what are the men he refers to ?

Such indeed are the political principles adopted by the leaders of Freemasonry. Therein lies its power. As soon as any political movement becomes inevitable, as soon as public pressure on an existing government becomes too strong, this sect, in the name of Liberty, Equality and Fraternity, takes the secret leadership of the opposing faction. Through the new government which becomes the subservient tool of its capricious master, who, at any moment, may suppress its fledgling, by creating and backing a new opposition, it holds, not the balance of power but all the power.

Thus : *Those who rule Freemasonry today, rule the world.*

And Frost further adds :

" In 1831, the French Government had not only proclaimed a policy of non-intervention, but had expressly declared that France would not permit intervention on the part of any other Power in the affairs of any nation in Europe. Lafayette was deceived by these professions, and assured Misley (the agent of the Masonic Revolutionary Committee) that the Italians had nothing to fear. "

In that year Masonry made an attempt to cast off the Austrian yoke in Italy by using France as its base of operations. Owing however to French non-cooperation the revolution failed.

" A few days afterwards, Misley and Linati arrived at Marseilles and chartered a vessel, aboard which they put a couple of cannon and twelve hundred muskets. They were joined by General Pepe, Count Grilenzoni, the advocate Mantovani, Dr. Franceschini, and Lieutenant Mori; but, at the last moment, the Prefect received a telegraphic order from Paris to prevent their embarkation and lay an embargo on the vessel. General Pepe evaded the vigilance of the police, however, and contrived to reach Hyères, where he heard of the entrance of the Austrians into Bologna, and thereupon abandoned his intention of giving the aid of his reputation and experience to the revolutionary cause. "

In connexion with the agitation provoked in Piedmont, during the reign of Charles Albert, by Mazzini's " Young Italy " movement in 1848, the veteran General Pepe again comes into prominence. On March 29, 1848, he arrived at Naples, and was sent for by King Ferdinand who invited him " to form a Ministry, of which he should have the Presidency, with the Ministries of War and Marine. " Every difficulty however was thrown in the way of Pepe's projected military operations, " the Naval Department insisting that the fleet could not convey troops, the King interposing various delays and the Pope refusing permission for more than one battalion or squadron to pass daily. Seventeen thousand troops at last started, but with orders not to cross the Po until the King commanded the passage ! " [4]

. Thomas Frost, *op. cit.,* vol. II, p. 174.

There was much marching and countermarching but the secret societies had not yet won.

The tangled history of the " Young Italy " movement in its early stages is well explained by Thomas Frost in *Secret Societies of the European Revolution,* and anyone particularly interested in that phase of political history would do well to refer to this book. Due allowance must however be made for certain omissions and inaccurate deductions on the part of the author who, in 1876, could not have access to information which is now available to anyone seeking it.

CHAPTER XXX

ALBERT PIKE AND GIUSEPPE MAZZINI

This Chapter is compiled largely of extracts, some transcribed verbatim and others elaborated to include information necessary to the reader, from :

Adriano Lemmi
by Domenico Margiotta 33°
Maçonnerie Pratique
by Paul Rosen 33°
Initiation Human and Solar
by Alice A. Bailey
Le Diable au XIX^e^ Siècle
by Dr. Bataille.

Adriano Lemmi wrote : " The anniversary of Sept. 20, the day on which Rome became the capital of Italy, when the temporal power of the Pope was overthrown, concerns Freemasonry exclusively. It is an anniversary, a purely masonic festival, which marks the date of the arrival of Italian Freemasonry in Rome, the aim for which it had for many years been striving. "

The date of Sept. 20, 1870, is not only an Italian date, it is above all a great masonic date, for it marks

the organization of a supreme rite, introduced into Freemasonry, to lend a satanic character to the vague divinity more or less well known by the name of " The Great Architect of the Universe ".

During the last years preceding the capture of Rome, Mazzini had established relations with the Masonic chief of Scottish Rites, Albert Pike, President of the Supreme Council of Charleston, United States.

Pike was a great student of the Cabala and the occult.

Mazzini had understood that Freemasonry was a powerful lever with which to revolutionize the world, but he saw it divided into numerous rites, often rivals, and even hostile to one another. Aspiring to Italian Unity as a means of breaking the temporal power of the Holy See, he dreamt of a union of masonry throughout the world to destroy the church itself as a spiritual power.

He addressed himself to Pike in preference to another Grand Orient or Supreme Council chief because of the many international ramifications of Ancient and Accepted Scottish Rites, as Pike, its recognised chief, had succeeded in gaining considerable influence over all the Supreme National Councils of this rite which had hitherto been of a purely dogmatic and liturgic character.

Mazzini, who was very practical, said that it would be inadvisable to favour one rite only to the exclusion of all the others. In a letter to Albert Pike, dated Jan. 22, 1870, he writes. " We must allow all the federations to continue just as they are, with their systems, their central authorities and their divers modes of correspondence between high grades of the same rite, organized as they are at present, but we must create a supreme rite, which will remain unknown, to which

we will call those Masons of high degree whom we shall select. With regard to their brothers in masonry, these men must be pledged to the strictest secrecy. Through this supreme rite, we will govern all Freemasonry which will become the one international centre, the more powerful because its direction will be unknown. "

Thus at the time when Mazzini formed the scheme of unifying Freemasonry by creating one central universal direction reserved to a small number of high masons chosen with the greatest care, he selected Albert Pike as an ally.

Pike was born in Boston on Dec. 29, 1809.

His parents, in modest circumstances, succeeded in giving him a course at Harvard College. He then went to join his family at Newbury port. There, for a while, he taught in a primary school till he moved to Fairhaven where he continued his career of pedagogue.

In 1833 he went to Little Rock.

From 1830 to 1840, Masonry in the United States had fallen into disrepute and almost ceased to exist. After the torture and death of William Morgan in 1826, many lodges faded into oblivion to resuscitate only after the storm of public censure had abated.

During the Civil War, Pike served as brigadier-general in the Confederate army. The Confederate government named him Indian Commissioner and charged him with the conduct of negotiations with the most powerful savage tribes, to raise an army of their warriors. To facilitate his organization of this army he was made Governor of Indian Territory, and once these hordes were united, they were placed under his command. What followed can be easily understood as his troops were composed of Chickasaws, Comanches, Creeks, Cherokees, Miamis, Osages, Kansas and Chocaws, with all of whom he personally was on the best

of terms. Among them, he was known as " the faithful pale-face friend and protector ". It was no longer war — it was an orgy of murder and atrocities so terrible that the foreign powers interfered. Representations made by England, threatening intervention in the name of humanity, finally compelled Jefferson Davis to disband his auxiliary Indian troops.

Mrs. Liliana Pike Room gives us the following chronological history of her father's early Masonic career. She says that he became an Oddfellow, some time in the forties, and in 1850 entered the Masonic Fraternity. After that he gradually ceased to be active as an Oddfellow. Soon becoming prominent in Masonry he advanced rapidly to the highest honours. His Masonic record is as follows :

" He was initiated in Western Star Lodge at Little Rock, Arkansas, in 1850.

" Raised to the degree of Worshipful Master, in Western Star Lodge No. 1, Little Rock, Arkansas, in July 1850.

" He became Charter Member of Magnolia Lodge, No. 60, Little Rock, Arkansas, and was Worshipful Master *ad vitam* of that lodge in 1853.

' Exalted in Union Chapter No. 2 R. A. M. Little Rock, Arkansas, in 1850.

" Greeted as Royal and Select Master at Washington, D. C, 1852.

" Created Knight Templar 1858 Washington Commandary No. 1. K. T. in Washington.

" Elected Grand High Priest of the Grand Chapter of Arkansas, in 1853.

″ In 1856, met Brother Theodor S. Parvin of Connecticut and received degrees of A. A. (Ancient and Accepted Scottish Rite) from 4° to 32° inclusive, on March 20th, 1853.

" Coroneted Honorary Inspector General, April 25th, 1857. Crowned Active Member of Supreme Council, Southern Jurisdiction March 20th, 1858, at Charleston, South Carolina, and on the resignation of Brother John Honour as Grand Commander, was elected M. P. Sovereign Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States, January 2nd, 1859. "

Mrs. Room further adds " I will state here what he told me himself, that Sovereign Grand Commander Honour, his predecessor, resigned that office expressly that he might be elected Sovereign Grand Commander. "

The secretary of the Supreme Council at Charleston, at this time, and its ruling power was Pike's great friend, Gallatin Mackey.

On the other hand, Margiotta gives the following particulars :

" Towards this epoch, Pike and Mackey received the visit of Longfellow. This Longfellow was a Scottish Rites Mason who, in 1837, had taken up his residence in the United States, becoming the intimate friend and private secretary of Moses Holbrook, then Sovereign Commander of the Supreme Council of Charleston. The intimacy between Longfellow and Holbrook became quickly serious as both had thoroughly studied the occult sciences and enjoyed discussing the mysteries of the Cabala.

' When Longfellow asked his Grand Master's permission to join the order of the Oddfellows for the purpose of studying its organization, his request was granted.[1]

" Oddfellow is the name adopted by the members of a society founded in London towards 1788. Their meeting

1. Margiotta, *Adriano Lemmi,* p. 93 *et seq.*

places were called Lodges, as in Masonry, and many were dissolved under the suspicion that their character was subversive, though the visible aims of the fraternity were simply mutual help and diversion. But the society, changing its location and its name, continued a precarious existence till, in 1809, several members founded a new lodge at Manchester. Then some of them separated in 1813 and formed the independent Order of Oddfellows (I. 0. 0. F.) the members of the general council of which were all to reside at Manchester. The order was introduced in America, in 1819, by the blacksmith (Thomas) Wildey, who founded Washington Lodge No. 1, at Baltimore. This town became the headquarters of the American and Canadian Oddfellows and, thanks to the energy of Wildey, the order made great headway and spread with rapidity.

" Longfellow and Holbrook, while exchanging views on the Cabala, had formed the project of creating a Satanic rite in which the adepts would be instructed in Black Magic, but Holbrook, the Grand Master of the Supreme Council of Charleston, who had already composed a suitable ritual and sacrilegious mass called *Adonaicide Mass,* died, retarding the fulfilment of the project. " He was succeeded by John Honour, after whose death the dream of the Jew, Moses Holbrook, to subvert Masonry, was fulfilled by Albert Pike on a gigantic scale.

" Longfellow left Charleston after the death of his patron and, in 1854, went to Hamilton, Canada. There, with the authorisation of Wildey, he submitted the rituals of Holbrook to this flourishing society and it was decided to graft a second and separate class of adepts, practising secret Satanism, on to the original body. But Wildey, becoming suddenly jealous, refused the use of his premises. "

"Undiscouraged by obstacles placed in his way by Wildey, Longfellow returned to Charleston in 1857, where he had interviews with Pike and Mackey to whom he revealed his plan. The innovation of Longfellow was declared to be marvellous, but Pike, who had himself already thought of introducing Luciferianism into the inner shrines of Scottish Rites Freemasonry, would not take a definite stand, so Longfellow addressed himself directly to the Grand Master John Honour. He seemed indifferent to the subject on the grounds that one could not introduce Satanism into the Supreme Council of Scottish Rites without the knowledge of his lieutenant-commander, Charles Furman, who was opposed to changes of this kind. Finally Longfellow obtained from Wildey the authorisation secretly to use the Order of the Oddfellows for the initiations of the second class, which was to form an absolutely secret rite and to have its centre at Hamilton. The adepts of the second class Oddfellows, practising Satanism, then took the name of Re-Theurgist-Optimates [2] (used by the Palladists also) and Longfellow became the Grand Priest of the ' New Evocative Magic

As a consequence of the intrigues and manoeuvres of some members of the Masonic organization, the

2. Gerard de Nerval, *Les Illumines,* p. 172.

Translation : " Several philosophers of this period followed Quintus Aucler in this revival of the ideas of the school of Alexandria. It is towards the same period that Dupont (de Nemours) published his *Philosophy of the Universe,* founded on the same elements of adoration of planetary intelligences.

Likewise, he established, between man and God, a chain of immortal spirits which he called " Optimates " and through whom any *illuminé* can have communication. It is always the doctrine of the " *ammoneans* " gods, the " *eons* " or " *eloims* " of antiquity.

office of Grand Master had become an elective position which was now destined to be filled by the particular member of the Fraternity selected by the conspirators. Among these was Gallatin Mackey, a Luciferian, who proposed Albert Pike, another Luciferian, for the post of Grand Master of the Supreme Council of Charleston to which he was duly elected on January 6th 1859, his candidacy being unopposed.

Margiotta adds :

" Once Grand Master, Pike reestablished the supremacy of his Supreme Council and succeeded gradually in becoming an important Masonic personage and the real chief of Scottish Rites ".

In 1806, a jeweller, Joseph Cerneau, founded a rival rite in New York composed of the same 33 degrees of initiation as the order of which he himself was chief. This rite, which was later worked by F. Foulhouze, an American, excited the ire of the Sovereign Pontiff of Universal Freemasonry who waged a ceaseless warfare of excommunication against it.

From letters scattered through different masonic archives, it is evident that Mazzini formed his great project after 1866. The grand patriarch of the sect in Europe, Lord Palmerston, had died. Convinced that the power he had wielded was purely the result of personal influence with the different chiefs and that, not being based on an efficient organization it was unlikely to endure, Mazzini set himself to study the problem of the international organization of Freemasonry, and in 1870 reached an agreement with Pike for the creation of the Supreme Rite.

The Franco-Prussian war, which, enabled the King of Piedmont, already called King of Italy, to take Rome, favoured the abolition of the temporal power of the Pope, and at this time the constitution of central high

masonry was decreed and signed between Albert Pike and Giuseppe Mazzini. The act of creation is dated Sept. 20, 1870, the day upon which the army of invasion, commanded by the Freemason, General Cadorna, entered the Eternal City.

The two founders divided their powers according to the following plan. To Pike was given dogmatic authority and the title of Sovereign Pontiff of Universal Freemasonry, while Mazzini held the executive authority with the title of Sovereign Chief of Political Action. Mazzini evinced great deference towards the views of the Patriarch of Charleston and begged him to draw up the statutes of the grades of the Supreme Secret Rite which would thus be the liturgic bonds of the members of centralized high masonry.

Albert Pike, in honour of his Templar Baphomet, which was in the keeping of his first and historic Supreme Council, named the order the *New and Reformed Palladian Rite* or *New and Reformed Palladium.* [3]

" It was agreed ", continues Margiotta, " that the existence of this rite would be kept strictly secret and that no mention of it would ever be made in the assemblies of the Lodges and Inner Shrines of other rites, even when by accident, the meeting might happen to be composed exclusively of brothers having the perfect initiation, for the secret of the new institution was only to be divulged with the greatest caution to a

3. In his *Cyclopædia of Fraternities* Stevens writes that the ' Order of the Palladium' was founded in 1730 and soon afterwards introduced in Charleston where it remained inactive until 1886, It blossomed anew under the name of ' Reformed Palladium ' and gave a new impulse to the traditions of High Masonry. Stevens adds that the Palladium is little known as the number of its members is strictly limited and the deepest secrecy surrounds all its deliberations.

chosen few belonging to the ordinary high grades. *

" To recruit adepts, they planned to use some members of the other rites, but in the beginning they meant to rely principally on those among the initiates of Ancient and Accepted Scottish Rites who were already addicted to occultism.

" Everyone knows that in masonry from the degree of Master, a mason may, without being a member of a lodge, assist at sessions as a visitor, at Lodges not belonging to his own rite or even to his own national federation, provided he is a regular active mason and presents himself at a lodge working at a degree equal to, or below the highest degree of which he is possessed. Thus a Rose Croix (18th degree Scottish Rites), travelling in any country, may, if he frequents assiduously his lodge and chapter, present himself at any lodge of a degree equal, to or inferior to his own and assist at a seance, but he cannot enter an areopagus of Knights Kadosch (30th degree), even one of his own rite. A 33rd would be well received everywhere, in any country, in any rite the existence of which is acknowledged. Thus it was particularly the initiates of the thirty-third degree Scottish Rites, who, owing to their extensive international ramifications, were privileged to recruit adepts for Palladism. That is why the supreme rite created its Triangles (the name given to Palladian Lodges) by degrees, but these were established on a firm base, the lowliest of its initiates being brothers long tested in ordinary masonry.

" One will better understand these precautions knowing that Palladism is essentially a Luciferian rite. Its religion is Manichean neo-gnosticism, teaching that the divinity is dual and that Lucifer is the equal

4. Margiotta, *op. cit.,* p. 97 *et seq.*

of Adonay, with Lucifer, the God of Light and Goodness struggling for humanity against Adonay the God of Darkness and Evil. In stating this principle of the secret cult of the triangles, Albert Pike had only specified and unveiled the dogmas of the high grades of all other masonries, for in no matter what rite, the Great Architect of the Universe is not the God worshipped by the Christians.

" For other reasons these precautions were still necessary, in order to render possible the exercise of a supreme central directing power, reaching all the rites through the personal influence of the Elects and Perfect Initiates, these being invested with privileges, and giving the impulse, which emanated from the source of the highest universal authority. If Brothers, not fully initiated, had suspected the existence of this supreme organization, it is evident that, in the ordinary Lodges there would always have been a tendency to resist the motions of such privileged persons.

" To insure the creation and good working of this formidable machine of Palladism, Mazzini had reserved for himself the office of Chief of Political Action nor had he hesitated in bowing to the will of the Patriarch of Charleston who, by his preponderance in Scottish Rites, could easily penetrate all countries of the globe with "the new institution. That is the reason for Mazzini giving supremacy to the dogmatic over the political authority in International Freemasonry.

' The Holy See of the Dogma for the whole masonic world was set up at Charleston, the sacred city of the Palladium. Pike, the Sovereign Pontiff of Lucifer, was the president of the Supreme Dogmatic Directory, composed of ten brothers of the highest grades who formed his Supreme Grand College of Emeritus Masons. The Sovereign Executive Directory of High Masonry was

established at Rome under Mazzini himself who, knowing the rivalry between the different Supreme Councils in Italy, seldom appeared at the official meetings of the Grand Orient of Rome, and, so as not to awaken suspicion in the minds of ordinary high grade Italian Masons in whom he had not confided the secret of the new institution, pretended to be occupied with socialism only ".

Rut was this interest, plan or pretence ?

In the following paragraph on the International in *World Revolution* by N. Webster, page 179, we find a link, if not the link, between Mazzini and Karl Marx. Mazzini and his International Masons are already preparing the subversion of the Socialist Labour movement.

" At the meeting in St. Martin's Hall, on September 28, 1864, when the ' International' was definitely founded, Marx played no part at all. ' I was present', he wrote Engels, ' only as a dumb personage on the platform'. Rut he was named nevertheless a member of the sub-committee, the other members being Mazzini's secretary— a Polish Jew named Wolff — Le Lubez, a French Freemason, Cremer, the secretary of the English Masons' Union, and Weston, the Owenite. At the first meeting of this committee, Wolff placed before it the statutes of Mazzini's Working-men's Association, proposing them as the basis of the new association; Le Lubez suggested amendments described by Marx as ' perfectly childish '. ' I was firmly resolved ', he wrote, 'not to leave a single line if possible of all their balderdash'. In a few weeks he had succeeded in establishing his authority. ' My propositions were all accepted by the commission.' "

As to whether Marx thus manoeuvred himself into a dominant position in the movement, or Mazzini's

agents manoeuvred Marx into this position to suit their own ends, is left to our imagination, but the fact of someone, not an outstanding personality, being elected or nominated on a committee for no particular reason, generally means, to anyone versed in the technique of political tricks, that the nomination or election was something arranged " behind the scenes ".

On page 46 in *La Theologie Politique de Mazzini et l'Internationale,* Bakounine, the celebrated Russian anarchist, refutes certain statements said to have been current in London about himself at the time, in the following terms :

"But in 1864, while on my way through London, he (Karl Marx) came to see me, and assured me that he (Mazzini) had never taken any part direct or indirect in these calumnies against me which he himself had considered most infamous. I had to believe. "

It is a fact that for a certain length of time Mazzini and Marx were closely associated.

An eminent Mason, the atheist leader of the Italian Socialists, Alberto Mario, husband of Miss Jessie White, an ardent Mazzinian and the authoress of a history of her hero — *Delia vita di Giuseppe Mazzini* — was moreover a tool of Pike whom he generally consulted on all important matters. Thus, in order to divert the attention of the imperfect initiates, Mazzini organized a congress of working men in Rome, in October 1871. A close examination of the work of this congress shows however that it was only pretence for nothing practical was attempted or accomplished. On the other hand, he busied himself with grouping all the political elements of the sect in which occult manoeuvre his agent, Adriano Lemmi, helped him more than anyone else.

" When Pike sent him a copy of his Luciferian rituals, Mazzini was full of an enthusiastic praise for his col-

league's work which he expressed in his articles in *La Roma del Popolo.* The public however failed to understand the sentiment that inspired him to proclaim the existence of a divinity and denounce materialism and atheism. One was puzzled to find this man a mystic. He showed himself extremely religious yet he declared himself the sworn enemy of the Church ! " [5]

Pike's literary achievements were numerous. These were, *Ariel, Morals and Dogma, The Sacred Hymns, The Sephar H. Debarim, Book of the Word* [6], *Legenda Magistralia, Ritual of the New and Reformed Palladium (4 grades out of 5) The Book of Revelations, The Supreme Verb, The Ritual of Elect Magus, and The Book of Apadno,* which latter contains the prophecies concerning the reign of the Anti-Christ from the Satanic point of view.

The theological dogma of Albert Pike is explained in the ' Instructions ' issued by him, on July 14, 1889, to the 23 Supreme Councils of the world and have been recorded by A. C. De La Rive in *La Femme et l'Enfant dans la Franc-Maçonnerie Universelle* (page 588) from which book we translate and quote as follows :

" That which we must say to the crowd is — We worship a God, but it is the God that one adores without superstition.

" To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st and 30th degrees — The Masonic religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian doctrine.

" If Lucifer were not God, would Adonay (The God

5. Margiotta, *op. cit.,* p. 100.
6. Rosen, *Maçonnerie pratique,* vol. I, p. 434.

of the Christians) whose deeds prove his cruelty, perfidy, and hatred of man, barbarism and repulsion for science, would Adonay and his priests, calumniate him?

" Yes, Lucifer is God, and unfortunately Adonay is also God. For the eternal law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two Gods : darkness being necessary to light to serve as its foil as the pedestal is necessary to the statue, and the brake to the locomotive.

" In analogical and universal dynamics one can only lean on that which will resist. Thus the universe is balanced by two forces which maintain its equilibrium : the force of attraction and that of repulsion. These two forces exist in physics, philosophy and religion. And the scientific reality of the divine dualism is demonstrated by the phenomena of polarity and by the universal law of sympathies and antipathies. That is why the intelligent disciples of Zoroaster, as well as, after them, the Gnostics, the Manicheans and the Templars have admitted, as the only logical metaphysical conception, the system of the two divine principles fighting eternally, and one cannot believe the one inferior in power to the other.

" Thus, the doctrine of Satanism is a heresy ; and the true and pure philosophic religion is the belief in Lucifer, the equal of Adonay ; but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of Darkness and Evil. "

One must not lose sight of the fact that Pike occupied simultaneously the positions of Grand Master of the Central Directory of Washington, that of Grand Commander of the Supreme Council of Charleston and that of Sovereign Pontiff of Universal Freemasonry.

In 1880, a charter was granted himby the Royal Order of Scotland for the foundation of Lodges in America appointing him Provincial Grand Master of the order of H. R. M. He was indeed a great organizer.

Margiotta further writes:

" The two secret chiefs, Pike and Mazzini, finally completed the organization of high masonry, establishing four Grand Central Directories for the world, functioning thenceforth to gather information for the benefit of their political policy and dogmatic propaganda. These were, The Grand Central Directories for North America at Washington, for South America at Montevideo, for Europe at Naples, and for Asia and Oceania at Calcutta. Later, a central Sub-Directory for Africa was founded at Port Louis, Island of Mauritius, and after the death of Mazzini, the supreme chief constituted a Universal Sovereign Administrative Directory at Berlin which ranked in the hierarchy after the Sovereign Executive Directories and before the four Great Central Directories. "

Gallatin Mackey, the confidant of Albert Pike, died in Charleston on June 20, 1881. He was the author of many works on masonry, namely *The Lexicon of Freemasonry,* published in New York in 1845, *The History of Freemasonry in South Carolina, The Manual of the Lodge, The Masonic Ritualist, The Symbolism of Freemasonry* and *The Encyclopedia of Freemasonry,* the authorship of which is generally now attributed to Albert George Mackey.

According to the fundamental constitution of the Palladium, the nomination of the Chief of Political Action, the President of the Sovereign Executive Directory, was not an elective office. Its incumbent was an appointee of the Sovereign Pontiff of Universal Freemasonry.

When Mazzini felt himself to be dying, he designated Adriano Lemmi as his successor. He died on March 11 1872, at Pisa, and Albert Pike, deferring to his wishes, named Adriano Lemmi as his successor.

Pike was not only an organizer and a politician, he was also, in his religious capacity, as Cabalist and spiritist, a mystic on whose personality the following anecdote sheds a flood of light.

" Speaking before the Supreme Council of Charlesion, on October 20, 1884, he gave an account of his recent travels through the United States and some incidental experiences. One of these, he described as follows : — 'At Saint Louis, we operated the grand rites, and through Sister Ingersoll, who is a first class medium, received astonishing revelations during a solemn Palladian session at which I presided, assisted by Brother Friedman and Sister Warhnburn. Without putting Sister Ingersoll to sleep, we saturated her with the spirit of Ariel himself, but Ariel took possession of her with 329 more spirits of fire and the seance from then on was marvellous. Sister Ingersoll, lifted into space, floated over the assembly and her garments were suddenly devoured by a flame which enfolded, without burning her. We saw her thus in a state of nudity for over ten minutes. Flitting above our heads, as though borne by an invisible cloud, or upheld by beneficent spirits, she answered all questions put to her. We thus soon had the latest news of our very illustrious brother Adriano Lemmi. Then, Astaroth, in person, revealed himself, flying beside our medium and holding her hand. He breathed upon her and her clothes, returning from nowhere, clothed her again. Finally Astaroth vanished and our sister fell gently on to a chair where, with her head thrown back she gave up Ariel and the 329 spirits who had accompanied him.

We counted 330 exhalations in all at the end of this most successful experiment. " [7]

A number of books of this period refer to what must have been a wireless telephone in the possession of the heads of the Masonic organization. A translation of the detailed description of this instrument, given in Bataille's book, is quoted herewith as being of interest in these days when magic sometimes becomes experimental science. At the date on which this description was first printed (1894) wireless was unknown.

" In his house, Gallatin Mackey once showed me that Arcula Mystica (the Mystic Box), of which there are only seven examples in existence, at Charleston, Borne, Berlin, Washington, Monte Video, Naples and Calcutta. [8]

" The exterior of this small box resembles a liqueurs receptacle. A spring catch opens simultaneously its two doors and lid. Inside, in the middle, stands a telephone mouthpiece in silver, which, at first sight, one would take for a very small trumpet or hunting horn. At the left is a little rope made of twisted silver threads, one end of which is attached to the machine while the other extremity ends in a, kind of little bell which one holds to one's ear to hear the voice of the person with whom one is speaking, just like the telephone of today. At the right is a toad, -in silver, with its mouth open. Placed around the opening of the mouth-piece, stand seven statuettes in gold, each on a small separate silver pedestal representing symbolically the seven cardinal virtues of the Palladian Ladder.

" Each of these seven statuettes designates one of the Directories. The statuette Ignis (sacred fire) divine endeavour, stands for the Supreme Dogmatic Direc-

7. Bataille, *Le Diable au XIX^e^ siècle,* p. 360 *et seq.*
8. *Ibid.,* p. 391.

tory of Charleston ; Ratio (Reason, triumphant over superstition), the Sovereign Executive Directory of Rome ; Labor (Labour) the Sovereign Administrative Directory of Berlin ; Ubertas (fecundity), Caritas (Masonic Charity), Emancipatio (the emancipation of humanity shedding the yoke of all despotisms) and Felicitas (Happiness derived from virtuous practices) representing the four Grand Central Directories of Washington, Naples, Monte Video and Calcutta.

" "When the Supreme Dogmatical chief wishes to communicate, for example, with the head of political action, he presses his finger on the Statuette Ignis and on the Statuette Ratio : these sink into their sockets and at the same instant, a strong whistling is heard in Rome, in the office where Lemmi keeps his Arcula Mystica ; Lemmi opens his box and sees the statuette of Ignis sunk, while tiny, harmless flames issue from the throat of the silver toad. Then he knows that the Sovereign Pontiff of Charleston wishes to speak to him. He presses down the statuette of Ratio in his box and from then on, the conversation between the two chiefs proceeds, each one speaking directly into the mouthpiece described above, while at the same time holding to his ear the small silver bell.

" At the end of the conversation, each chief replaces the golden statuettes by pulling them up by the head.

" Every Sovereign Grand Master of a Directory travels with his Arcula Mystica. This box is personally confided to him. That of the Administrative Directory of Berlin is kept by the Sovereign Finance Delegate... who is actually Bleichroeder (1893).

" It is evidently necessary to detach the memory of Albert Pike from the great number of exaggerated legends which cling to his name, but with a man of

this type one never knows just what to think. His. reputation as an Occultist had overstepped the doors of the lodges and inner shrines. Everyone knew from hearsay that he gave himself up to Luciferian practices. "

Owing to the discredit cast upon Bataille's writings, we now quote in corroboration of the existence of such rites as described above from the well known theo¬ sophist Mrs. Alice A. Bailey's book, *Initiation Human and Solar,* (published 1922 by the Lucifer Publishing Co., New York), which has never been challenged : —

Such quotations touch upon the following subjects :

Description of the Deity.
Description of Initiation and fire.
Description, of Sex and fire.
Description of the Seven Rays.

1. " The Lord of the World, the One Initiator,. He Who is called in the Bible ' The Ancient of Days ', and in the Hindu Scriptures the First Kumara, He, Sanat Kumara it is, Who from His throne at Shamballa in the Gobi desert, presides over the Lodge of Masters, and holds in His hands the reins of government in all the three departments. Called in some Scriptures ' the Great Sacrifice ', He has chosen to watch over the evolution of men and devas until all have been occultly ' saved '. He it is Who, four times a year, meets in conference with all the Chohans and Masters, and authorises what shall be done to further the ends of evolution.. " [9]

Call it Lucifer, Satan or the Devil, it is always the same old manifestation revamped now as Sanat Kumara and, while he may indeed seem to be a very good god,

9. Bailey, *Initiation Human and Solar,* p. 106.

his presence alone is our only concern at the moment.

2. As to initiation, — " The Hierophant utters the word, and the force is literally thrown into the initiate's bodies and centres, passing down through the centres on the mental plane, via the astral centres, to the centres on etheric levels, which finally absorb it. This is the stupendous moment for the initiate, and brings to him a realisation of the literal absolute truth of the phrase that ' God is a consuming fire '. He knows past all gainsaying that fiery energy and electric force constitute the sum-total of all that is. He is literally bathed in the fires of purification ; he sees fire on all sides, pouring out through the Rod (of initiation) circulating around the Triangle, and passing through the bodies of the two sponsoring adepts. For a brief second, the entire Lodge of Masters and initiates, standing in their ceremonial places without the Triangle, are hidden from view by a wall of fire. The initiate sees no one, save the Hierophant, and is aware of nothing but a fiery blaze of pure, blue-white flame, which burns, but destroys not, which intensifies the activity of every atom in his body without disintegrating, and which purifies his entire nature. The fire tries his work, of what sort it is, and he passes through the Flame. [10]

" At the fifth initiation the great secret which concerns the fire or spirit aspect is revealed to the wondering and amazed Master, and He realises in a sense incomprehensible to man the fact that all is fire and fire is all. " [11]

3. " Let the disciple transfer the fire from the lower triangle to the higher, and preserve that which is created through the fire of the midway point.[12]

10. Bailey, *op. cit.,* p. 133.
11. *Ibid.,* p. 174.
12. *Ibid.,* p. 204.

" This means, literally, the control by the initiate of the sex impulse, as usually understood, and the transference of the fire which now normally vitalises the generative organs *to* the throat centre, thus leading to creation upon the mental plane through the agency of mind... "

4. As to the seven rays :

Groups of Egos are formed :

1. According to their ray.
2. According to their sub-ray.
3. According to their rate of vibration.

They are also grouped for purposes of classification :

1. As Egos, according to the egoic ray.
2. As personalities, according to the subray which is governing the personality. [13]

" All are graded and charted. The Masters have Their Halls of Records, with a system of tabulation incomprehensible to us owing to its magnitude and its necessary intricacies wherein these charts are kept. They are under the care of a Chohan of a Ray, each Ray having its own collection of charts... These Halls of Records are mostly on the lowest levels of the mental plane and the highest of the astral, as they can be there most fully utilised and are most easily accessible. "

" While the ray business may be an excellent scientific, though little known, method of keeping in touch with the adepts it has one very serious disadvantage, namely, that whoever is attuned to a ray is, in case of revenge or *evil* intent on the part of a superior, (shall we say scientist ?) vulnerable on this ray! "

One is almost astonished at the frankness displayed by Mrs. Bailey in her revelations concerning the secrets of Initiation, when one remembers the tragic fate of

13. Bailey, o*p. cit.,* p. 68.

William Morgan, the secret condemnation, kidnapping and sequestration, torture and final assassination of this New York Journalist who had published for the profane public the principal masonic rituals of the period.

Carlile, in his *Manual of Freemasonry,* gives the following particulars : — " My exposure of Freemasonry, in 1825, led to its exposure in the United States of America; and a Mason there, of the name of William Morgan, having announced his intention of assisting in the work of exposure, was kidnapped, under pretended forms and warrants of law, by his brother Masons, removed from the State of New York to the borders of Canada, near the falls of Niagara, and there most barbarously murdered. This happened in 1826. The States have been for many years much excited upon the subject; a regular warfare has arisen between Masons and anti-Masons. Societies of anti-Masons have been formed, newspapers and magazines started, and many pamphlets and volumes, with much correspondence, published ; so that before the slavery question was passed amongst them, all parties had merged themselves into Masons and anti-Masons. Several persons were punished for the abduction of Morgan : but the murderers were sheltered by Masonic Lodges, and rescued from justice. "

" The story of the murder of William Morgan for the crime of violating Masonic secrecy has long been a well known historical fact ; but in August, 1875, the full particulars were brought to light by the publication of two letters from the Venerable Thurlow Weed. The facts were as follows : [14]

" In the year 1826, Morgan, who had passed through all the degrees of Masonry and held a very high posi-

14. Gargano, *Irish and English Freemasons,* p. 73.

tion in the Order, conceived the idea of publishing a book disclosing all the secrets of the sect. What his motive may have been is only conjectural. Mr. Weed was living at that time in the town of Rochester, New York, and Morgan requested him to publish the projected book. Mr. Weed declined, and Morgan went to the adjoining town of Batavia, where he arranged with another person for the publication.

" He had written a portion of the book, and was engaged in completing it when he was arrested on a false charge of larceny, on the 10th Sept., and conveyed to the jail of Ontario county. The sheriff and officers of this prison were Masons. His house was searched, and his manuscripts were seized and destroyed.

"On the evening of the 12th Sept, he was discharged by the interference of some of the conspirators, and, as he passed out of the door of the jail, was seized by them, taken a short distance, and then forcibly put into a carriage. He was carried, in the course of that night, on to the ridge-road about two miles beyond the village of Rochester. During the next day, he was taken to Lewiston, a distance of seventy or eighty miles, and from thence to Fort Niagara, at the mouth of the Niagara river. His benevolent captors had decided on bringing him here in the hope that their brother Masons of Canada would aid them in disposing of him. His murder was not then contemplated ; but it was hoped that the Canadian Masons would take charge of him and send him to end his days among the Indian tribes, in the north-west of Canada. Placing their prisoner in Fort Niagara, his captors crossed the river into Canada to attend a meeting of a lodge there ; but the Canadian Masons, after much deliberation, refused to become parties to the business. The American Masons returned to Fort Niagara, and in a few days

afterwards a large number of men, high in the order, assembled a short distance off to open an Encampment of Knight Templars, the additional power of the ' sealed obligation ' being necessary for such a case. At night they dined together, and, after dinner, the chaplain gave a sentiment so significant that all thoughts were turned towards Fort Niagara. The ' sentiment' was, in fact, ' death to all traitors' and immediately afterwards one of the company, Colonel King, arose from the table and called four of the others to accompany him. These were Whitney, a stonemason ; Chubbuch, a farmer; Garside, a butcher; and Howard, a bookbinder. ' They were all' says Mr. Weed, ' men of correct habits and good character, and all, I doubt not, were moved by an enthusiastic but most misguided sense of duty '. King told them that he had an order from the Grand Master, the execution of which required their assistance, and they replied that they would obey it. The five murderers were then driven in a carriage to the fort where Morgan was confined. It was just midnight. They told the doomed man that his friends had completed their arrangements for his removal to Canada, where his life would be safe. He consented to go with them, and they walked to the wharf where a boat was waiting for them ; they embarked and rowed away into the darkness. When the boat reached the point where Niagara River empties itself into Lake Ontario, the murderers threw off all pretence, and with some horrible mummeries ordered Morgan to prepare for death. They wound a rope around him, attaching to each end of it a heavy weight, and threw him overboard. He sank like a stone, and the murderers returned to tell their comrades that the traitor had met a traitor's doom. One of the murderers, Whitney, told all these particulars to Mr. Weed

a few months afterwards, but it is only now, when all the criminals are dead, that he makes the fact public. The body of Morgan was found a year afterwards, identified by his wife and friends, and buried ; and although the Masons tried to dispute the identification, their efforts were futile. None of the murderers was ever brought to justice. " [15]

So much for the oath of secrecy and brotherhood I

Nowadays, greater precautions are observed in getting rid of the enemies of the sect. Some little study and the cooperation of a few culpable doctors, its auxiliaries and affiliates, enable the terrible sect to dispose easily of their enemies. The victim of their vengeance, swallowing some disease germ, meets a fate that none can prove to have been artificially contrived. This is the secret of secrets, denied again and again ! And yet the charge remains ! For plague, cholera and all epidemics can be let loose on the world at a word from the Hidden Masters !

But to return to the organization of Freemasonry.

It is necessary here to say that in many instances, where a masculine lodge has a feminine annex, its existence is frequently completely ignored by the majority of the brothers. No mutual visiting is allowed among the female members of the lower masonic degrees, for a sister may enter lodges other than her own, only after she has herself attained the fifth degree. As well

15. Blanchard, *Scottish Rite Masonry Illustrated,* p. 33.

" In his address before his Council in 1878, Albert Pike said :

' I am often asked why we do not publish our old transactions, to which I am compelled to reply, that we have none to publish. We have no records of the transactions at Charleston from 1801 to 1860. What records we had were destroyed... during the war. (American Civil War.)' "

as masculine General Inspectors on permanent missions, in direct communication with Charleston, there are General Inspectresses, high grade women masons belonging to ordinary Masonry who, while not necessarily affiliated to palladism, serve the purpose of its leaders, their good offices being much appreciated when they furnish useful information to headquarters. These women are privileged to enter the lodges and inner shrines of masonry only, but are not admitted to Palla¬dian triangles. As for men belonging to an adoptive lodge where brothers and sisters work together they must have at least attained the 32nd (Prince of the Royal Secret) or a corresponding grade in another rote before they can enter an Areopagus of Sublime Ecos¬saise.

As regards the position of women in Masonry, we think that this cannot be better explained than in the words of Albert Pike himself. In *La Femme et l'Enfant dans la Franc-Maçonnerie Universelle* page 578, A. C. De La Rive states that on July 14, 1889, Albert Pike, Sovereign Pontiff of Universal Freemasonry, addres-sed to the 23 Supreme Confederated Councils of the world the following instructions, which we quote here-with in part.

" To the science of Faust, the real Mason will join the impassibility of Job. He will eradicate superstition from his heart and cultivate decision of character. He will accept pleasure only when he wishes it and will wish it only when he should do so.

" We earnestly recommend the creation of Lodges of Adoption. They are indispensable to the formation of Masons who are indeed Masters of themselves. The pnest tries to subdue his flesh by enforced celibacy... The real Mason, on the contrary, reaches perfection, that is to say achieves self mastery, by using his zeal

in the Lodges of Adoption in submitting to all natural ordeals. Commerce with women, belonging to all brethren, forms for him an armour against those passions which lead hearts astray. He alone can really possess voluptuousness. To be able, at will, to use or to abstain, is a twofold power. Woman fetters thee by thy desires, we say to the adept, well, use women often and without passion; thou wilt thus become master of thy desires, and thou wilt enchain woman. From which it must perforce result that the real Mason will succeed in easily solving the problem of the flesh.

" It is evidently not absolutely necessary that the man whom you are leading towards the high grades be immediately perfect and have understood our secret on his entrance into Masonry. That which we ask you is first to observe him with the greatest care during his apprenticeship and afterwards, when he enters the Lodge of Adoption as Companion to use that as your criterion, your instrument of infallible control.

" The Lodge of Brothers which has failed to annex a Lodge of Sisters is incomplete and destined inevitably never to produce anything but Brethren, with whom politics are the chief concern, men who will be chiefly preoccupied with intrigue and rivalry, who will do bad work and whose politics will be incoherent. "

Dr. Bataille elucidates this point in the following terms :

" Concerning androgynous lodges, Masons generally give the same answer. They either say 'Yes, once upon a time there were sister masons but there are none any longer ' or, if forced to make a concession say, ' Lodges admitting women are irregular and function entirely outside of Masonry proper, unrecognized by Grand Orients and Supreme Councils '. "

" Having referred to the great care exercised to

hide the existence of the sister masons, it is now opportune to expose the ruse employed in stifling further investigation. From time to time, one of the semi-initiates is urged to bring a resolution suggesting the establishment of feminine lodges, and a petition is drawn up and sent in to the Grand Orient or Supreme Council, whereupon the chiefs gravely insert a decree in the official bulletin rejecting the petition, and emphasising the point that ' the constitution is opposed to the creation of regular female lodges '. Then, whenever the question of sister masons is raised in the profane press, — quick! The Grand Orients and Supreme Councils publish these famous decrees. " [16]

In certain cities where masonic secrecy is less carefully guarded, a part of the masonic premises is available for the use of the profane public and daily lectures or instructions of the brother professors. In these rooms, every evening, accounting, stenography, foreign languages and other popular professional accomplishments are taught, a great activity is thus created around masonic headquarters and the entrance of a woman more or less attracts no attention. The sister masons, however, know to which room they must go and, once past the threshold of the building, it is not to the professorial lecture room that they wend their way.

In connection with Eastern occultism and its organization Dr. Bataille made the following statement and curious deduction : " A number of Satanic monasteries are concealed today under the guise of Musulman harems or annexes to Lama, or Brahmin monasteries, but it is possible that some day these institutions might take root in Europe where, under a deceptive exterior,

• Bataille, *op. cit.,* pp. 475, 478.

one of these communities might be established. When one knows the true mission of the ' Pink Serpents ' one wonders if Christianity will not presently assist at this crowning abomination — a convent of so called Christians practising luciferianism.

" The ' Pink Serpents ' are sister masons. They are the luciferian missionaries and operate as individuals and under conditions of the greatest secrecy. No records of the money appropriated for these religious spies are shown. "

But let us resume the subject of Palladism as explained by Dr. Bataille.

" This super-rite, which is masonic luciferian spiritism, must not be confused with the machinery of high masonry. Palladism is the cult of Satan in the inner shrines of a rite superposed to ail the rites. It is a cult, a religion. High masonry is a supreme administration involving an organization much more highly developed than Palladism whose secret leaders, some of whom are not luciferian, act in concert and accept a superior central authority in order that their work may be the more effective [17].

" In founding the New and Reformed Palladian rite, General Pike did not create masonic occultism. Anderson, Desaguliers, Weishaupt, Swedenborg, Lessing, Frederic II of Prussia, Mesmer, Pernety, Cagliostro, Martinez Pasqualis and his disciple Saint-Martin,. Francia (the dictator of Paraguay) Lord Palmerston, General Contreras, Mazzini, and many other distinguished Freemasons practised occultism and worked at the Great Work of the Cabala,[18] but before the year

17. Bataille, *op. cit.,* vol. I, p. 346 *et seq.*

18. Chacornac, *Eliphas Levi,* p. 191.

" Importuned by his friends Ch. Fauvety and Caubet,

1870, the inner shrines all operated without other direction than that of the theurgic rituals of Swedenborg, Saint-Martin, Laffon, Landebat, and the Vicomte de la Jonquière, etc. and the Masonic initiates of Hermeticism were widely dispersed in different schools which were local and not international.

" While Pike laid the foundation of Palladism at Charleston, Mazzini organized the centralization of Political action in Rome, and two years after the founding of the Sovereign Executive and the Supreme Dogmatic Directories, a third, the Sovereign Administrative Directory, was instituted in Berlin. This latter functioned by means of a constantly renewed committee of seven taken from the Supreme Councils, Grand Encampments, Grand Orients, and Grand Lodges of the world. By means of an ingeniously contrived system of rotation, these representatives act by virtue of their mandate for three months only. Each of the existing rites, with the exception of the Palladian, send annually to Berlin two of its members of the Superior degrees, drawn from any country except Germany, which alone, of all those represented, is

who both belonged to the Grand Orient, Eliphas Levi became a Mason on March 14, 1861, being initiated in the Lodge *Rose du Parfait Silence* of which Caubet was the Venerable. The ceremony was performed in the presence of many brothers.

" In his reception speech, Eliphas Levi, to the great astonishment of his auditors, little inclined to paradoxes, made the following statement.

I come to bring you your lost traditions, the exact knowledge of your signs and emblems, and in consequence to show you the aim for the attainment of which your association has been constituted. '

He then tried to demonstrate to his coreligionists that Masonic symbolism is borrowed from the Cabala. It was time wasted. No one believed him."

entitled to one permanent member whose quarterly-term of office expires at the end of the time allotted to the particular lodge of which he is a delegate... The members of the Sovereign Administrative Directory are always given 120 days notice of their appointments in order to enable them to plan what would appear to be a pleasure trip or a holiday, when, in fact, they are going on the business of the association.

" Two special delegates are permanently attached to the Directory of Berlin, one for finance and one for propaganda. At the present date, (1894) Bleichroeder fills the first mentioned position and Findel, a non¬luciferian, the second. These officers are obliged to live in Germany and to be in a sufficiently independent position to be able to go to the seat of the Directory at a moment's notice.

" The business of the Propaganda agent is to furnish information to the chiefs at Rome and Charleston... He receives monthly, by secret messenger from Berlin, the report of all measures formulated at the Sovereign Administrative Directory relating to means and methods judged useful in spreading the principles of the association.

" After a meeting he examines, coordinates and frames a report of the decisions upon which, three months later, the seven members of the Berlin Directory will vote. Of these seven members, thanks to the system of rotation explained above, there are always at least two who, having belonged to the Directory at the time of the submission of the resolution under consideration, are able to furnish commentaries and explanations to the new comers. Only resolutions having obtained a favourable vote of five or seven voices can be registered by the delegate recorder, and these can be finally adopted only on the second following month,

if they pass unanimously. [19] In the event of one or more persons opposing a measure, the matter is referred to the Chief at Rome after which, failing his approval, it is settled arbitrarily by the chief at Charleston from whose decision there is no appeal.

" The business of the financial agent is not a matter of funds, it consists in drawing up a general balance sheet of all rites, in all countries with the brother accountant working under his orders as a sworn expert.

" As above said, the Palladian rite has no share in the functioning of the Sovereign Administrative Directory. This should again prove that Palladism is superposed to all the other rites. It is the luciferian religion and only need concern itself with the triangles which have a separate budget. Being the real hidden power, known only to the perfect initiates, it need not unveil itself even to this permanent committee which constitutes the highest expression of the administrative power of the great international association. One must also not lose sight of the fact that among the masonic powers, there are several countries where the Symbolic Grand Lodges recognize only three grades of which that of Master is the third and highest degree. These lodges, like the others, are entitled to send two delegates from time to time to Berlin, and, as a consequence of having suppressed the high grades for their adepts, these Federations are necessarily kept in complete ignorance of the existence of Palladism. The Supreme chiefs of Charleston and Rome appear to

19. Such a system, owing to its apparently democratic character would admirably serve the purposes of an autocracy. After five months it is obvious that none of the original members who proposed a resolution would be present and five months gives plenty of time for manipulation of nominees pledged to vote according to the dictates of invisible masters.

them solely as earnest, active brothers who should be consulted because of their great personal experience — but that is all. "

" Finally the Palladists have no need to be officially represented in Berlin, as most of the members of the Supreme Councils, Grand Encampments and Grand Orients are their men and any important proposition is immediately communicated to them.

" Under the Sovereign Directory, the Executive at Rome and the Administrative at Berlin, come the Grand Central Directories which are bureaus of registration in the different parts of the world. These are located in North America, South America, Europe, Asia and Oceania. There is as well a sub-Directory for Africa. At their heads are the high grade trusted brothers by whom everything that emanates from the Supreme Councils, Grand Encampments, Grand Orients and Grand Lodges of their jurisdiction is centralized. Independent of the Sovereign Administrative Directory of Berlin, they operate directly under the chiefs of Rome and Charleston and it is by these central Directories that these two great intriguers are kept informed of the trend of world affairs.

" As everything comes to the Grand Central Directories so everything emanates from them. Five messengers to Washington, Montevideo, Naples, Calcutta, and Port Louis will put in motion the formidable machinery of Freemasonry the world over. "

If the organization described in the foregoing pages which were written by Bataille forty years ago has progressed along the lines above indicated, one can easily conjecture the degree of perfection which has doubtless been attained to-day.

CHAPTER XXXI

PRACTICAL POLITICS

The game of politics is the pursuit of power. In all democracies, there are two separate organizations playing the political game. The open and *visible* one, the members of which hold office as members of a government, and the *invisible* one composed of individuals who control this visible organization and in whom is vested the real power, the essence of which is *finance,* controlling the publicity which makes or unmakes its tools.

This financial power may be used to promote truth or fallacies, good or evil, national prosperity or national ruin, but so long as human nature is what it is, so long as jealousy, greed, personal ambition and expediency can sway the lives of men, so long will the rule of the invisible power prevail by methods inimical to the best interests of a nation. The strength of a democracy thus lies at the mercy of invisible leaders who, being nationally irresponsible, cannot be called to account for the consequences of the acts of the governments they control. This at the same time constitutes the inherent weakness of any form of government, the apotheosis of which is the control of both parties in the state, right and left, radical and conservative, by the same

forces. Then, only the puppets change while the rule of the individuals controlling the machine continues unhindered. Voters who wonder why their efforts have failed, wonder in vain. As the dupes of a controlled publicity their privilege of the vote is a farce.

If all factions in a state can be controlled from one source, why should International Control be impracticable? Italy, if one follows its history for the last hundred years, gives a sequence of good illustrations of such possibilities and affords us a chance to follow the progressive stages of masonic centralization and imposition of Internationalism upon nations, as conceived by Mazzini, Pike, Palmerston and Bismarck.

International control was Mazzini's dream. His cynical remark " We aspire to corrupt in order to rule " leaves one little faith in the idealism of this Patriarch of International Freemasonry. That he applied his motto is shown by the use he made of Francesco Crispi.

As Palamenghi-Crispi writes : [1]

" Crispi became personally acquainted with Mazzini in London, in January, 1855, but they had corresponded since 1850, when, their golden dream of liberty and independence banished by the return of all the tyranny of the past, the bravest of the patriots had once more begun to conspire.

" While pondering the idea of founding a National Committee in which the various regions of Italy should be represented, Mazzini also determined to form a fund for the carrying out of great enterprises. And ' as it is impossible to obtain large sums secretly and from a few people ' he wrote, he worked out a plan for

1. Thomas Palamenghi-Crispi, *The Memoirs of Francesco Crispi,* vol. I, p. 75.

a National Loan, to be raised by the issue of bonds to be redeemed by a liberated Italy.

" The first act of the National Committee was to authorise the issue of such bonds to the amount of ten million lire. "

In his youth, Francesco Crispi made a mistake, and blackmail made him a ruler of men. As the tool of Mazzini, he ruled Italy for many years, and as the ruler of Italy, he wielded the secret power of International Masonry in accordance with the policy of his masters.

According to *Crispi* 33° by D. Vaughan, " Crispi, in Palladism, Brother v Serafino-Chiocciola, was born at Ribera, in Sicily, on Oct. 4, 1819. His father, Tommaso Crispi, a lawyer, destined him to the church, but in 1837, he married Felicita Valle, a pretty young girl with whom he was infatuated. In 1856, he abandoned her for Rosalia Montmasson, deserting the latter in 1878 to marry Lina Barbagallo, widow Capellani. At this period, he was openly accused of bigamy and though challenged to do so, he never produced the documents necessary to prove the death of his first wife, Felicita Valle.

" After his marriage in 1837, he practised law and in 1838 joined one of the numerous secret societies which in those days infested Sicily. Presently he started his career as a political intriguer and conspirator travelling over the world on his sinister business under different aliases and false passports provided for him by Mazzini, who, in view of his confidential position as friend of the King of Naples, had bought his services as a spy. "

Domenico Margiotta states in *Francesco Crispi, son (Euvre Néfaste,* that he found among the papers of his grandfather — a member of Young Italy who had been condemned to death as the head of the conspiracy,

which penalty he however successfully escaped — a telegram from Mazzini, instructing the organization to " give Crispi promptly thirty thousand ducats to begin with on the account of the Neapolitan Committee of Young Italy and let him get to work. "

"While at Malta in 1855, he joined the masonic lodge, " Zetland", under English jurisdiction from which he was shortly expelled for the theft of 800 francs from one of its members. He went to London shortly afterwards. There, Lord Palmerston had returned to power. By becoming an ardent admirer and fanatical follower of Mazzini, Crispi simultaneously entered the good graces of Palmerston who was on the very best of terms with the Italian leader.

In 1856, believing that Napoleon III, in cooperation with Cavour, was the secret arbiter of the destinies of Italy, and the greatest obstacle to the realization of his own republican schemes, Mazzini induced Crispi to go to Paris.

While he was there, a number of attempts were made on the life of the Emperor, among others that of Orsini on Jan. 14, 1858, but, though strongly suspected of participation in these conspiracies by the police or Paris, no evidence for a direct charge of complicity against Crispi was ever obtained. However, it is known that he and Orsini had previously met in London where the latter had shown him how to make the famous bombs, the use and manufacture of which Crispi afterwards taught his followers in Sicily.

By August 3, 1858, he was back in London, the Paris police having developed too great a zeal on his behalf during his sojourn in the French capital.

At last by 1860, the various Italian conspiracies crystallized into one. Everything was ready for the fulfilment of Mazzini's dream of United Italy. Bertani,

Bixio and Crispi decided to go to Turin themselves to see General Garibaldi and, after the British Minister, Sir James Hudson, had confirmed certain information on conditions in Palermo, which had been furnished by the Genoese deputies, the General seemed at last inclined to take action. He ordered Bixio to Genoa to charter a ship and Crispi to Milan to receive from Enrico Besana the arms and the money already subscribed. This subscription was begun by General Garibaldi himself and, in view of later developments, it is a significant fact that one of the contributions he received for the famous expedition of the One Thousand, was the sum of fifty thousand francs from the Jew, Cornelius Herz.

Twelve thousand guns were in the hands of Massimo d'Azeglio, then governor of Milan who, by order of the government, surrendered them to the rebels.

Finally, General Garibaldi arrived in Genoa on April 14. On the 16th, Crispi returned to Turin where he saw the Minister of the Interior, Farini, who, having by that time changed his mind concerning the Italian expedition, had ceased to be a dictator and had assumed the attitude of a diplomatic satellite of Cavour. He proved quite intractable. Back in Genoa, Crispi found La Farina again, this time with orders to report all developments to Cavour. Cavour, warned not to interfere with Garibaldi, raised no obstacles to the progress of the plot. He only advised waiting for better news from the Island of Sicily, and promised to cooperate with a million guns, as soon as the time for the expedition seemed propitious.

Still Garibaldi hesitated. The Sicilian news was contradictory. On April 26, Crispi received from Niccola Fabrizzi a message from Malta reading " Failure in the provinces and in the town of Palermo. Many exiles

arriving at Malta on English ships. " Luckily a few days later, a communication from Palermo, published by the *Gazette of Turin,* told of the great proportions assumed by the insurrection in Sicily, This communication had been invented and written at Genoa by Crispi for the purposes of overcoming the last scruples of Garibaldi !

One day, the second of May, Crispi and Garibaldi were alone in a room looking seaward, in the Villa Spinola Quarti. They were talking about the expedition. Crispi as usual, was fighting the vacillations of Garibaldi. Suddenly, the General interrupted him saying, " You are the only one to encourage me in this enterprise, Everyone else tries to dissuade me. Why ?"

"Because I am profoundly convinced that it will be helpful to the fatherland and that it will cover you with glory. I fear only one thing : The uncertainty of the sea. "

" I answer for the sea " said Garibaldi.

" And I answer for the land " said Crispi.

Garibaldi was persuaded and the die was cast.

After the victorious expedition of the One Thousand had placed the group of conspirators in power in Sicily, each was rewarded according to his merits, Crispi becoming Minister of Foreign Affairs. Cavour had died on June 6, 1861, poisoned, it is said, on May 28, by order of Mazzini.

Until 1861, Crispi had cooperated whole heartedly with the revolutionaries but, as time wore on, he began to think that it might be more to his personal advantage to serve the King than Mazzini.

His plan was discovered by Mazzini's spies and in 1862, the deputy of Castelvetrano found himself facing death for treason at the hands of his former friends and accomplices, under conditions that enslaved him

body and soul forever after, to the International Sect.

Early in April 1862, he attended a Freemasonic dinner of the *Associations Emancipatrice* at Turin. Suddenly he felt ill, very ill, fire seemed to be burning within him. He was in the throes of the most appalling agony. Instead of offering assistance, the other guests began to laugh, then, one of them rising, spoke to him severely in the following terms :

" Francesco, you went to visit King Victor Emmanuel, without telling us of your intention and you offered him your secret services. You let him know that you were ready to go over at the first opportunity. Till then your opinions had been republican. Well, that is treason. We have condemned you. You are poisoned. You are a dead man. "

The poison had indeed been administered in the bread. Among the organizers of the banquet was the baker Dolfi, who had formerly contributed to the expulsion of the Grand Duke of Tuscany and who had become one of the members of the Radical Directing Committee. On this occasion, Dolfi had kneaded the bread himself, and each guest had found his place at the table marked by a small roll bearing his name, traced on its golden crust by a fillet of whitish dough. All the guests, agreeably surprised, had congratulated the baker for his delicate attention, but the piece of bread marked Crispi had been separately kneaded and contained the poison.

Crispi realized full well that he was lost. He knew there was no escape and that all the exits to the banquet hall were closed, moreover, he was too weak to tight. Without recrimination and in the throes of acute pain, he dropped into a chair upon which, writhing in agony, he awaited a lingering death.

The others surrounded him, watching him in silence

with profound contempt. Suddenly, a door opened, a curtain was raised and a man appeared. He advanced slowly. It was Mazzini.

" Poor wretch ! " said he to the dying man. " I pity you. "

At these words, Crispi looked up. His dim eyes gleamed suddenly and he murmured feebly.

" Yes, ambition made me betray... It is true ... I was going to sell myself... But I die... Do not insult my agony... Do not mock me... 1 suffer too much ! "

" I do not speak to you in derision, " answered the grand master, " Francesco Crispi, I forgive you... Drink this and you are saved. You will be reborn... "

So saying, he forced his teeth apart and pressing a small vial to the lips of the dying man poured the counter-poison down his parched throat.

After his last words, Crispi had collapsed. Some time passed. Was he still alive ? He seemed a corpse. Little by little, sweat gathered on his face and hands then, slowly, his livid countenance regained some colour.

For a long time he seemed inert. Then his eyelids opened and, looking around with a stunned expression of incomprehension, he asked.

" Where am I ? "

" You have returned from the realm of the dead " murmured Mazzini gravely.

" Oh ! Yes, I remember now, Mercy ! Mercy ! " he added suddenly, recalling realities and clinging desperately to life. " I live indeed, Master. Is it not a dream ? "

"You live, yes, Francesco; but henceforth you are more completely enslaved than the last of the negroes for whose freedom they are fighting over there in America... You live again and your ambition will be gratified... You will be minister, minister of the Monarchy ;

You will hold in your hands the reins of government but, without betraying us, without selling yourself !... You will part from us, not privately but publicly... We will denounce you, and while denouncing you, we will push you to power. It is the monarchy that you will betray by executing our orders, when we shall have made you minister of the crown... And you will obey us in all things, even should the orders we give you seem contradictory, even should their execution cause you to pass for a madman in the eyes of Europe ! Yes, Francesco Crispi, from this day forward, you belong to us, for you must never forget that, should you place us in a position where it might be expedient to cut short your own existence a second time, no power in the world could save you from the death, the sufferings of which you have known today. Live then for Masonry. Fight Royalty and the Church. You will be the gravedigger of this house of Savoy. It is only an instrument for us and we have condemned it to disappear after it has served our purpose. "

This plan of action was carried out. In 1864, Crispi, on orders from his master, became a Royalist and duly denounced Mazzini. That is the explanation of his often incoherent and erratic policies in after life. Maz¬ zini's promise was fulfilled and Crispi became Minister of the Interior in 1878.

In 1877, he had been on a tour to Paris, Berlin, London and Vienna. In Paris, he had seen Thiers, Jules Favre and Gambetta; in Germany, Prince Bismarck, with whom he already had an acquaintance of some years standing, and who shared his aversion for France and the Roman Catholic Church ; in England, Lord Derby and Mr. Gladstone ; but the true purpose of his mission in these lands is still unknown. As a consequence of his interview with Bismarck, at Salzbourg, Italy, fearing

France, threw herself into the hands of the Iron Chancellor. Germany henceforth was to hold her as a dog ready to be set at either against Austria or France when it suited her purpose. The Triple Alliance was formed on May 20, 1882.

Crispi's accession to the ministry was therefore a victory of prime importance to the sect.

After the death of Mazzini, in 1872, Adriano Lemmi took over his masonic heritage and, along with the rest, his slave Francesco Crispi, who, with the Jew Barozilai, became his right hand man.

King Victor Emmanuel died on Jan 9, 1878, and was succeeded by Humbert I. That same year saw the death of Pope Pius IX and the accession to the papacy of Leo XIII.

In 1884, Humbert I was initiated into masonry as Knight Kadosch, under conditions of the greatest secrecy and a lodge, that of Savoia Illuminata, was founded in his honour.

In spite of his exalted masonic position the monarch's political information was always strictly censored by his masonic superiors.

From 1887 to 1891, and again from 1893 to 1896, Crispi acted the part of Prime Minister.

In order to enable him to curry favour with the common people, Lemmi occasionally authorized him to execute political turnovers. The Grand Master Lemmi once said to Humbert " Fear not; The socialism of Crispi will not last; it will provoke no riots, it is simply an electoral manoeuvre " and the king was much gratified at being so well informed. There at least, the 33° King was not deceived. If now and again Crispi resumed his revolutionary complexion, it was only to obtain the votes of those whom he persecuted mercilessly once he had obtained power. To him, a

change of opinion was as easy as a change of shirt. [2]

In 1889, came the scandal of the Banca Romana, revealed as such through the efforts of Giovanni Giolitti [3] and in 1892, that of Panama involving another, namely the Grand Cordon of Cornelius Herz, any one of which would have swamped the political career of any unprotected individual. Crispi, though seriously implicated, was supported through an impossible situation by the masonic brotherhood.

The Abyssinian War, itself the result of masonic intrigue, was the terrible manoeuvre calculated to ruin the House of Savoy in the eyes of the Italian people.

It was known that, at the time of the disaster of Adowa, the succession of Adriano Lemmi to the Grand Mastership of the Grand Orient of Italy was open, and that competition for the position was keen. Some favoured the candidacy of Bovio, others that of Nathan, later Mayor of Rome. But Crispi had promised General Baratieri, [4] a masonic dignitary, that he should have the preference above all others, on condition that he win a victory over the Negus. Such an achievement would give Italy another Garibaldi, a popular hero, while simultaneously providing Crispi himself with a useful tool and the position of " top dog " which had never been his before.

But the disastrous defeat of his candidate by Menelek, at the Battle of Adowa on March 2, 1896, resulted in the fall of Crispi, not that of the king.

The agent of Lemmi had played his part but the great game of the Federated Secret Societies had only suffered a temporary setback.

2. Much of the above is recorded in : *Le 33° Crispi,* by D. Vaughan.

3. Giolitti, *Memoirs of my Life,* p. 99 *et seq.*

4. Margiotta, *Francesco Crispi, Son Œuvre Néfaste.*

In 1900, King Humbert I was assassinated at Monza. Crispi died in 1901.

The fate of Italy is the fate of all nations governed by political rings. Italy in the 19th century seems to have been the vortex of the intrigue directed against Christianity which today ravages the world, carrying in its wake a general disregard of all ideals, decency, duty and loyalty.

Liberty is corrupted into licentiousness, marital fidelity into perversion, equality into equality of low standards and fraternity into a brotherhood based on mutual slavery under the yoke of International Finance.

And the monster grows apace! Today it bestrides the world under the name of Bolshevism, but it is the same old monster, the heresy of the first centuries of the Christian era and the Middle Ages, namely — Gnosticism.

CHAPTER XXXII

ADRIANO LEMMI

This Chapter is compiled largely of extracts, some transcribed verbatim and others elaborated to include information necessary to the reader, from :

Adriano Lemmi
by Domenico Margiotta 33°

Adriano Lemmi was born of Roman Catholic parents, at Leghorn, Tuscany, on April 30, 1822. He was the son of Fortunato Lemmi and Teresa Merlino, his lawful wife.

At an early age, he became the despair of his parents. He was dissolute, frequented evil haunts and formed undesirable friendships.

Running away from home on December 29, 1843, he forged a letter stating, under the letterhead of Falconet and Co., that a credit for his account was to be opened on Pastre Bros., Bankers, at Marseilles, where, shortly after his arrival, he scraped acquaintance with Monsieur and Madame Grand Boubagne whom he was soon accused of having robbed of 300 francs. The evidence against him was overwhelming, and he was condemned to a year in prison for that and other minor offences, and also sentenced to five years on probation.

He served his term and bolted to Constantinople,

Arriving there early in April 1845, he eked out a precarious existence, first as a kitchen hand, then as the assistant in the shop of an old apothecary, whose preparations he peddled in the streets of Galata.

His employer had a friend, a Polish rabbi who, having been condemned for conspiracy in Russia, had taken refuge in Constantinople. This man took a fancy to him and in an effort to curry favour with the Jews, Lemmi presently asked if he might be received into the religion of Moses. As a diplomatic move, the suggestion was a great success for the apothecary and the rabbi, proud and jubilant to have secured a neophyte, taught him the Talmud, while another rabbi, Abraham Maggioro, instructed him in the mysteries of the Cabala. Together, they initiated him into the secrets of magic, in which he proved an apt pupil and his lot was much improved, but the old apothecary died in 1847, and Lemmi found himself without employment. The Polish rabbi having left Constantinople, he stayed on a while under the protection of his friend Maggioro.

In those days, the few Freemasons coming to Pera were English. Freemasonry had been introduced into Turkey in 1738, but until the Crimean war it suffered many vicissitudes. The English saw their lodges fade away for want of active members, for the government did not favour them. Adriano Lemmi was supposed to have been initiated into Freemasonry in 1848 by an English Mason, but this ceremony seems to have somehow been irregular as it had to be repeated at a later date.

Finally, the era of his trials seemed to end. In 1849, some of his English masonic friends gave him a letter of introduction to the great Magyar, Kossuth, who

had come to Constantinople, a fugitive from public opprobrium in his own country.

To save him from starvation, Kossuth took him as his servant at low wages, but he gradually succeeded in ingratiating himself with his patron till finally he became his secretary on the recommendation of Mazzini with whom he was already in correspondence.

When Kossuth went to the United States in 1851, he was accompanied by Lemmi. They were forced to travel via Gibraltar and London as the French authorities refused Kossuth permission to land in France, and Lemmi, knowing that he was wanted by the French police, knew better than to try to do so. In Lodge No. 133 in Cincinnati, U. S. A., Kossuth received the masonic initiation.

On the 2nd of December 1851, Prince Louis Napoleon, then President of the French Republic, announced to the people and the army his intention of submitting to a referendum the plan of a constitution founded on the system favoured by his uncle. It was a Coup d'Etat. At this news Lemmi left Kossuth in America and went to join Mazzini and Ledru Rollin in London.

By this time, Mazzini had already established his reputation as an international intriguer. The " Youth Movement" of the day was already organized : —

The societies composing it were : —

Young Italy — founded by Mazzini 1831
Young Poland — founded by Simon Konarski.... 1834
Young England — founded by Benjamin Disraeli_____1834
Young Europe — founded by Mazzini 1834
Young Switzerland — founded by Melegari (Emery).. 1835
Young Ireland — founded by Smith O'Brien 1843
Young Germany — founded by Hecker & Struve.... 1848

The oath taker. by the members of Young Italy reads as follows : [1]

" In the name of God and of Italy — in the name of all the martyrs of the holy Italian cause, who have fallen beneath foreign and domestic tyranny — by the duties which bind me to the land wherein God has placed me, and to the brothers whom God has given me — by the love, innate in all men, I bear to the country that gave my mother birth, and will be the home of my children — by the hatred, innate in all men, I bear to evil, injustice, usurpation, and arbitrary rule — by the blush that rises to my brow when I stand before the citizens of other lands, to know that I have no rights of citizenship, no country, and no national flag — by the aspiration that thrills my soul towards that liberty for which it was created, and is impotent to exert ; towards the good it was created to strive after, and is impotent to achieve in the silence and isolation of slavery — by the memory of our former greatness and the sense of our present degradation — by the tears of Italian mothers for their sons dead on the scaffold, in prison, or in exile — by the sufferings of the millions —

"I———, believing in the mission entrusted by God to Italy, and the duty of every Italian to strive to attempt its fulfilment — convinced that where God has ordained that a nation shall be, he has given the requisite power to create it; that the people are the depositaries of that power, and that in its right direction, for the people, and by the people, lies the secret of victory — convinced that virtue consists in action and sacrifice, and strength in union and constancy of

1. Thomas Frost, *The Secret Societies of The European Revolution* (1776-1876), vol. 2, p. 147.

purpose — I give my name to Young Italy, an association of men holding the same faith, and swear —

" To dedicate myself wholly and for ever to the endeavour with them to constitute Italy *one free, independent, Republican nation* — to promote, by every means in my power, whether by written or spoken word, or by action, the education of my Italian brothers towards the aim of Young Italy ; towards association, the sole means of its accomplishment; and to virtue, which alone can render the conquest lasting — to abstain from enrolling myself in any other association from this time forth — to obey all the instructions, in conformity with the spirit of Young Italy, given me by those who represent with me the union of my Italian brothers, and to keep the secret of these instructions, even at the cost of my life — to assist my brothers of the Association both by action and counsel —

" NOW AND FOR EVER !

" This do I swear, invoking upon my head the wrath of God, the abhorrence of man, and the infamy of the perjurer, if I ever betray the whole or a part of this my oath. "

The fusion of Young Italy and Carbonarism evidently did not take place till after April 8, 1839, for in a letter of that date, Mazzini writes to L. A. Melegari at Lausanne " It is a mixture of Young Italy and Carbonarism. They have had me approached indirectly to know if I accept the fusion. " [1]

After 1851, Lemmi began playing an important part in all politico-masonic assassinations and in all the popular insurrections of which Italy was the scene. On behalf of Mazzini, he kept up relations with the revolu-

1. Melegari, *Lettres Intimes de Joseph Mazzini,* p. 182.

tionaries of Tuscany and it was he who inspired the attempt to assassinate the councillor of the Grand Duke's minister, Baldasseroni, in broad daylight, on Oct. 21, 1852.

A letter from which we quote, written from Malta by Francesco Crispi to Mazzini, dated Nov. 13, 1853, [2] gives a most interesting sidelight on the relations then existing between the Great Italian Revolutionary, his ally Crispi and Adriano Lemmi whom Crispi already recognizes as the agent of an organization inimical to his ideals.

" Brother, — the die is cast! At the present moment, an uprising in Sicily is imminent, if, indeed, it has not already taken place. God grant it may not prove a second sixth of February !

" Knowing that I was here you should have forewarned me. Those to whom you have seen fit to entrust the initiative will not be able to exert any influence whatsoever in the provinces of Palermo and Messina ! their names, indeed, may even be greeted there with hostility, and bring about a reaction. Now without Palermo and Messina every attempt in Sicily will prove vain. But what is done is done, and our plain duty now is to work together in helping on the undertaking, and, as far as is possible, in warding off evil consequences. Let me know the plan of action and what orders you have issued to the leaders. Although I have little regard for them, I intend to do my duty, and this for the good of our country and party, upon whose already tarnished reputation another failure would bring utter ruin. You will remember that ever since 1850, I have been ready to hasten to Sicily. At that time we were working

2. Thomas Palamenghi-Crispi, *The Memoirs of Francesco Crispi,* vol. 1, p. 80-81.

to form the National Committee and raise the loan that should provide funds for any great emergency. Then the Sicilian Committee was formed and speedily dissolved, while you worked to prepare an uprising in northern and central Italy, forgetting Sicily entirely. But not so my friends and I, who were convinced that the greatest possibility of success lav in this island. Nor was this all. After your misfortunes in Lombardy you forgot your old friends, and flung yourself into the arms of men who, up to that very moment, had held you and your theories up to ridicule, but who had been clever enough to deceive you through Signor Lemmi, to whom they had declared their intention to act.

" I am no more their enemy than are any of the friends who belong to the party opposed to Calvi. "

On February 6, 1853, an incipient insurrection broke out in Milan, then under Austrian dominion, as the result of a proclamation signed by Mazzini and Kossuth. That it was sent by Lemmi from Switzerland to the revolutionary Lombards is a fact well known in Italian masonry.

Though implicated, the Swiss and Piedmontese governments tried to appear unconcerned. Numerous refugees from Northern Italy went to Switzerland or Piedmont following the instructions transmitted by Lemmi.

Piedmont, assisted by England, (who was secretly helping Mazzini's masonry) tried to induce the Emperor of Austria to issue a decree confiscating the properties of the revolutionary refugees, but a bloody protest was made against the measure on the 18th of February when, by order of Kossuth and Mazzini a revolutionary fanatic made an attempt against the life of the Emperor. Lemmi was chosen to arm the assassin who was

a Hungarian and a mutual friend of both Kossuth and himself.

Switzerland, under threat of severance of diplomatic relations, was then obliged to banish indiscriminately all political refugees.

Then came the Crimean war, the real causes of which were known only to the chiefs of Freemasonry.

England and Piedmont worked up a quarrel with Russia about Turkey, over the respective spheres of influence of the Christian Greek and Catholic churches at Jerusalem. This rivalry was of little real consequence either to England or Piedmont but it served to turn France against Russia on the pretext of protecting Turkey.

The truth was that for a long time, long before the Hungarian insurrection of Kossuth, the secret chiefs of masonry, headed by Lord Palmerston, had made a plan according to which Prussia was to be exalted at the expense of Austria, German unity was to be achieved to the advantage of the Prussian monarchy, as well as that of Italy to the benefit of the house of Savoy, and a Polish Magyar state was to be created.[3]

Fearing that the Hungarian insurrection might spread to his Polish provinces, a community of monarchic interests had impelled the Tsar to reach an understanding with the Austrian Emperor which had helped to hinder the success of the Magyar revolutionaries. Until this " Entente " could be broken up, the masonic

3. It is a curious fact that the book from which the above is translated was written in 1894 and that these points were actually achieved in 1919 at the Treaty of Versailles. The machinery which the German monarchical power thought it was using for its own ends, was already, in reality, being guided by the unseen Jewish power controlling Freemasonry.

chiefs knew that German and Italian Unity would remain a dream.

Austria was the dupe in this war. As for France, she had to fight with the army of Piedmont so as to prepare public opinion in both countries for the next move against Austria.

All this had been combined by Lord Palmerston who knew how to get his way with all the other secret chiefs, not excepting Mazzini. Kossuth naturally favoured the masonic programme. He wished death to the Tsar for having caused him to lose his position in Hungary. It is also easy to understand how Napoleon III was drawn into the affair. The chiefs of the sect only had to remind him of his oath as Carbonaro and show him the laurels to be won.

" Mazzini and Kossuth urged on the Crimean war, and English diplomacy prevented Austria from joining Russia. From then on, that power, being opposed by France, England, Piedmont and Turkey, faced inevitable defeat, which happened after a war lasting two years. Austria was separated for ever from Russia and was punished for her ingratitude, for, without even waiting for the end of hostilities, the Mason chiefs, who had used her so successfully, started the work of revolution on her territory. [4]

This war served a great purpose for Adriano Lemmi. It enabled him to get rich.

Through his relations with Mazzini and Kossuth, he obtained contracts for Italian ambulances for the Crimea. These he sent from Geneva. Pocketing a large part of the money, he paid the rest with bad chequees and fled to Malta. This was his first big theft, but his flight did not prevent him and his two accomplices from

4. Margiotta, *Adriano Lemmi,* p. 18.

being condemned by default by the Swiss judge.

" On Jan. 4, 1855, Mazzini, chief of the Central European Committee, —• the title Mazzini assumed as leader of ' Young Europe ' — called a meeting of his accomplices in London at which F .·. Felix Pyat, the president of the branch group known as the Communist Revolutionaries, was present. These two committees were in correspondence with one in Brussels, one in Jersey and one in Geneva. At this meeting, the death of Charles III, Duke of Parma, was unanimously voted, and Mazzini sent Lemmi a passport in the name of ' Lewis Broom ' under the protection of which he immediately left Malta for the Duchy of Parma. During the one day he spent there, he organized a secret meeting at Castel-Guelfo for March 25, during which lots were drawn and a man called Antonio Carra was thus duly selected by fate to do the deed. Lessons in stabbing were then given on a dummy and Adriano, who presided at the assembly, adressing the assassin-elect said " This day is the feast of the Jesuits and nuns when they celebrate the apparition to their Madonna of an angel announcing the advent of the Messiah as her son. Brother, I announce to thee that thou wilt be the Messiah of the Revolution of Parma. I consecrate thee liberator of the oppressed, saviour of tyrannized men. Strike the despot! Let not thy hand falter. Our God, who is not the God of the priests, will protect thee ! "

Two days later, Charles III fell under the attack of an alleged fanatic who made good his escape. The circumstances of the plot are known because Lemmi often boasted of the part he played in it to Frapolli and others who repeated the story.

Mazzini often acknowledged that his " little Jew " was worth ten good men, so clever was he at choosing

the right men for important jobs, and so able at inspiring them with the energy necessary for doing their duty.

The Parma business greatly enhanced the value of Lemmi in the eyes of the principal chiefs. He remained incognito for several days at Sant'Ilario, but the revolution did not come off, for the crime was received by the people with horror, and the widow of Charles III, the daughter of the Duc de Berry, was proclaimed regent for her son Robert, a child of six.

Still under the false name of Lewis Broom, Lemmi went to Reggio, then to Modena, returning to the duchy of Parma in the last days of June, where he prepared the abortive insurrection of July 22, which was quickly suppressed.

In January, 1855, the Piedmontese government suppressed 334 religious institutions at the instigation of the revolutionary societies which, thanks to complicity under the guise of tolerance, were unhindered in the development of their criminal resources.

Lemmi, who had at his disposal as many false papers as might be necessary for his secret missions, again changed his name. Armed with a Hungarian passport, belonging to one of the henchmen of Kossuth, he went to Rome under the name of " Ulrick Putsch ", professional cook, and on June 12 there was an attempt to kill Cardinal Antonelli! He immediately reappeared at Genoa where, on the thirteenth of the month, a manifesto was published by Mazzini, inciting the people "to insurrection. This was spread by Lemmi in several towns, notably even in Rome where, by a curious coincidence, on July 9, the same day on which he returned to the city of the popes, an attempt was made on the life of Father Beckx, the General of the Jesuits.

In all these movements, in all these crimes where

Lemmi's hand is not visible, those of his associates always were.

Lemmi and Orsini — the latter also an agent of Mazzini, had transmitted to the revolutionary committee of Milan their chief's instructions in view of an imminent uprising. Having received their instructions, Lemmi went to Switzerland with his Hungarian passport, and Orsini, under the name of George Hernash, went to Austria where an insurrection, timed to occur simultaneously with that in Lombardy, was to be fomented. Orsini was arrested at Hermanstadt, in Transsylvania, brought back to Vienna and transferred to Mantua where he was judged and condemned to death for high treason on August 20, 1855.

Locked up in the castle of San Giorgio, he succeeded in escaping on the night of March 29th, 1856.

On November 13 of the same year, two other agents of Mazzini were taken at Rome.

Under the pretext that the King of Naples was not observing strict neutrality towards Russia, Lord Palmerston obtained the disgrace of Mazza, the Neapolitan Director of Police. In this move, he was aided by Mazzini, who, having caused certain confidential papers to be stolen, knew some things that were none of his business. Mazza, devoted to the King, had been his protector against the machinations of the secret societies.

Napoleon III, too, allowed himself to be influenced by Palmerston who, as patriarch of European Freemasonry, favoured one of his pet projects. This involved the appointment of Prince Murat, Grand Master of the Grand Orient of France, to the throne of Naples and the two Sicilies, and the elimination of the house of Bourbon. England and France presently threatened to send a squadron to Naples but owing to the protest of Russia, the threat was never carried out.

In September, "1856, the European Committee decided that the King of Naples should be assassinated and that at the same time there should be an insurrection in Sicily. A man named Baron de Bentivegna, who had been introduced by an English high mason, Henri Misley, to Mazzini in London, was entrusted with the task of fomenting the trouble, while Lemmi took charge of the murder. According to the plan, Ferdinand II was to be blown up by a bomb thrown under his carriage by some fanatic selected by Lemmi.

Armed with two bombs, Lemmi went to Sicily. He now travelled under a French passport, provided for him by a friend through Ledru-Rollin, and made out under the name of " Jacques Lathuile ", merchant.

Everything was ready both in Palermo and Naples. The dates of the assassination of the king and the outbreak of the revolution were fixed for November 22, but the individual chosen to perform the deed, Filippo Carabi, suddenly lost interest in the project when he realized that the bomb destined for the king would also inevitably prove fatal to himself.

Lemmi was angry over this unexpected check. It was then too late to recruit another executioner but the disobedient Sicilian was eventually punished, for, five years later he was murdered in a Neapolitan lodge where he had gone without apprehension. The archives of the Directory of Naples contain the details of the affair, the sequestration of Carabi in 1861, his accusation before a secret tribunal, the terrible tortures to which he was subjected and his last horrible agony, shrouded in mystery.

Lemmi, now unable to have the assassination and the plot coincide, stayed on nevertheless in Naples, as he hoped to find a substitute for the defaulting murderer.

On the appointed day, November 22, Bentivegna raised the banner of revolt at Cefalú, near Palermo.

" Jacques Lathuile ", finding himself obliged to substitute another for the bomb method of assassination, induced a soldier called Agesilas Milano to attempt the life of the king, so, while Ferdinand II was reviewing his troops, Milano stepped forward and struck him twice in the chest with his bayonet. Luckily for the king, the instrument bent, failing even to wound him. Milano was arrested, judged and shot, but Mazzini, qualifying him as a martyr, had a commemoration medal struck in his honour.

As for the insurrection in Sicily, it was suppressed, Bentivegna was captured and shot on December 20, but Lemmi-Lathuile left the country as soon as he realized that things were not going well. His identity was never revealed and can today only be definitely established by the records of the secret masonic trial of Filippo Carabi in the archives of the Directory of Naples.

In 1857, a splendid farce was enacted by Piedmont. It has since been repeatedly proved that Cavour and Rattazzi were in agreement with the Mazzinians and the Garibaldians with regard to the scheme for a United Italy, under the house of Savoy — that is to say, they favoured the dispossession of the legitimate sovereigns of the duchies of Tuscany, Parma, Modena, the Papal States and the Kingdom of the two Sicilies, and the wresting of Lombardy and Venice from Austria. In the eyes of the European monarchs who were not in the secret, Piedmont wished to appear innocent of any connivance in the plot, and to have been forced only reluctantly to acquiesce. The secretary and faithful friend of Count Cavour was the Piedmontese

Isaac Artom, [5] while l'Olper, later rabbi of Turin and also the friend and counsellor of Mazzini, was one of the most open advocates of Italian Independence.

A few Freemasons in English, French and Prussian diplomacy alone knew what was being plotted, so the International Committee of London decreed an upheaval in Tuscany for the year 1857 and, in order that Piedmont might not be suspected of complicity, it was arranged that an insurrection should be staged in that kingdom at the same time as the one in Tuscany. That was the comedy !

The insurrection occurred but failed in its object.

In London, the same year, Mazzini hatched a plot against Napoleon III. It was not the first.

As the French Emperor did not seem sufficiently active on behalf of Italian Unity, it was decided to stimulate him by terror. Mazzini, Kossuth and Ledru-Rollin were reinforced in the committee of London by Herzen, Bakunin, Turr and Klapka and, early in the year 1857, Paolo Tibaldi, Giuseppe Bartolotti and Paolo Grilli were chosen by Mazzini and Ledru-Rollin to kill Napoleon. Massarenti, another tool of Mazzini's, gave them fifty golden Napoleons when they left for Paris to perpetrate the crime and, addressing them before their departure, Mazzini said " You will study the habits of the Emperor and you will strike when you find the opportunity favorable. " Massarenti, Campanella, Tibaldi, Grilli and Bartolotti, the active tools of the plot, were all personal friends of Lemmi. To quote the words of the Imperial Attorney at the hearing of the Court of Assizes at Paris, August 7, 1857, when Grilli was sentenced to deportation, Mazzini and Ledru-

5. *Jewish Encyclopaedia,* Art. " Italy ".

Rollin were the chiefs of all plots the object of which was assassination.

On January 14, 1858, at the door of the Opera House in Paris, another attempt was made on the life of the French Emperor. Three bombs killed eight and wounded 156 persons. Some of the guilty were arrested but others, among whom was our hero, Adriano Lemmi, now masquerading under the name of James MacGregor, escaped. Lemmi had come to Paris ostensibly to visit Giuseppe Mazzoni, his Tuscan compatriot, then professor of languages in the French capital. Orsini, who had taken the pseudonym of Alsop on reaching Paris, Pierri, and Rudio the principal actors in the drama were caught and condemned to death. The first two were executed, Rudio's sentence being commuted to hard labour for life. Orsini was not unknown to Napoleon III. Together, they had belonged to the Lodge of Cesna as members of the Carbonari. In 1874 the *Giornale di Firenze* published the account of Napoleon's visit to his imprisoned assassin who warned him that, unless he showed a disposition to help the Unity of Italy, other bombs were reserved for him. Napoleon acquiesced, and one saw the famous will of Felice Orsini published by the Imperial official journal which enabled the French deputy Monsieur Keller to remark before the legislative body on March 13, 1861, that "the Italian war was the execution of the will of Orsini. "

We must here be permitted a somewhat lengthy digression unfolding the progress of political corruption and its affinity with secret societies.

As a result of the Orsini conspiracy, Palmerston sponsored " The Conspiracy to Murder " Bill, a measure framed to hamper International Assassins in the free use of English territory for hatching plots against

foreign potentates. The Bill passed its first reading in Parliament, Disraeli voting for it, but at the second reading, Milner Gibson, a Radical, moved an amendment which was in effect a vote of censure on Palmerston and a challenge to the French. " This was eventually carried by 19 votes, Disraeli's support being, of course, the decisive factor. An explanation of this change of front is afforded in Ashley's *Life of Lord Palmerston.* Seated in the Peers' Gallery, Lord Derby listened to the debate, and watched the tide rising against the Prime Minister. Convinced that he could be overthrown, he " sent hasty word to his lieutenant that they should take it at the flood which led to office, " and thereupon Disraeli " plunged into the stream. " [6]

Lord Palmerston fell and was succeeded by Lord Darby.

Where does Disraeli — Lord Beaconsfield — come into the scheme ? We know him as the author of many novels that, while not being evidential, serve to show the knowledge of their author on subjects of International significance: He knew how things were done and, like a naughty boy, told tales out of school.

Young Italy, Young Ireland, lastly Young England with Disraeli as its founder. What do we really know of Young England beyond what the Primrose League would have us think ?

We know that Disraeli was always in debt, always short of money and we know that people under such conditions are seldom their own masters. Who were his masters ?

Disraeli's father, Isaac d'lsraeli, was offered the leadership of their sect by the Jews of London. He refused. Was it also offered to his son ?

6. E. T. Raymond, *The Alien Patriot,* p. 214.

Writing of Lord Beaconsfield, A. A. B. passes a casual remark in the (London) *Evening Standard* of Monday, October 29, 1928 — " The name of the heroine of *Lothair,* the work of his meridian, is that of his wife. Mary Anne ruled *the underworld of secret societies.* " Are we to search there for the invisible masters ?

A further light is thrown upon this epoch of English history by no less an authority than the *Encyclopaedia Britannica,* 9th Edition. In an article on Prince Metter¬ nich it says : — Metternich " in one of his most earnest writings places side by side, as instances of evil sought for its own sake, the action of the secret societies in Germany, the Carbonaria of Italy and the attempts of the English to carry the Reform Bill! "

We do know that the Reform Bill was one of Dis-raeli's victories !

Again one wonders at Metternich. That great reac-tionary might well have disliked the Reform Bill but this remark does not just indicate dislike — it is a positive indictment when read with the knowledge available to the historians of today.

Therein lies a singular coincidence of facts. On the one hand, we have one of two statesmen, Metternich, decrying the English Reform Bill and on the other, Disraeli getting it passed in the English Parliament. Yet, both men, ever impecunious, were ruled by money coming from the same source, namely, the Rothschilds who, in Austria as well as in London, were actively becoming the masters of the national finances of both countries. [7]

In 1862, the First International came into being and the part played in it by such Freemasons as Karl

7. Count Corti, *The Reign of the House of Rothschild.*

Marx, Tolain, Fribourg, Varlin, Camelinat, Beslay, Malon and Corbon is well known.

But to return to the programme of Young Italy.

The Piedmontese were not quite satisfied with the results of the hasty treaty of Villafranca (1859), but the revolutionaries had attained their object as far as Tuscany, the Duchies of Parma and Modena and the Pontifical States were concerned, though they did not dare to dispossess the Pope without some preliminary political manoeuvres. The revolution in the kingdom of the two Sicilies had failed again but it was soon to succeed.

By way of retaliation, the International Committee of London began a propaganda in Lombardy among the students in the colleges as a result of which the University of Pavia was forced to close. This movement which started in December was the precursor of the coming war. Lord Palmerston's plan was in process of realization.

To Francesco Crispi, a tool of Lemmi, was now assigned the task in which he and Bentivegna had failed. He was in London when the news of the death by poison of Ferdinand II reached the International Masonic Committee. Mazzini's tool in the poison plot was Monsignor Caputo, a priest who had succeeded in winning the confidence of the king as his confessor. He was a Freemason, and a Sublime Maître Parfait, belonging to one of the most evil branches of the sect. The poison was administered in a slice of melon and. the king died in agony, on May 22, 1857.

Freemasonry had won, for Francis II, who now succeeded his father, was too young and inexperienced to be able to cope with any serious political situation alone.

At this period, the states of Tuscany, Parma and. Modena were trying to form a coalition but Dr. Farini,

a Freemason, had become dictator, and dictated regardless of popular sentiment. Lemmi was continually running back and forth from England with instructions from the London Committee to the local revolutionary chiefs and, in his secret capacity, was very active through the different assemblies where the votes of the sold or terrorized members went for annexation to Piedmont, regardless of the wishes of the majorities in their constituencies.

Travelling under the assumed names of Emmanuel Pareda and Toby Glivan, Crispi spent much of his time during the next two years in Sicily as an agitator fomenting trouble. A great uprising was planned for Oct. 12, but, though Lemmi was there to help, their combined efforts on that date were futile.

Still they persisted, and by propaganda and underground work, they prepared for the great event of 1860. When Garibaldi, Grand Master *ad vitam* of Ancient and Accepted Scottish Rites, at Palermo, landed at Marsala with his famous " thousand " on the 11th May, he found everything ready. His expedition would, however, have failed had it not been for the Piedmontese gold which bought the chief functionaries of the King of Naples, one of whose ministers, Liborio Romano, was chief of Sicilian Masonry and presided at the Scottish Consistory at Naples. Francis' friend and confidant, General Nunziante, Duc of Mignano, was bought by Cavour for four millions !

Organized at Genoa by Dr. Bertani, this supposedly spontaneous act of the famous general which the government of Victor Emmanuel publicly disavowed, was organized by Cavour who furnished the money by drafts on Mr. Bombrini, director of the bank, as proved by a letter, written by the King himself to the American Commodore, William de Rohan.

June 27th 1860.

Commander;

I enclose herewith Medici's [one of Garibaldi's generals] two letters which you will put into other envelopes and give to Cavour.

I have already given three millions to Bertani.

Return immediately to Palermo to tell Garibaldi that I will send him Valerio instead of La Farina, and that he is to advance at once on Messina, as Francesco [the King of Naples] is on the point of giving the Neapolitans a constitution.

Your friend,

VICTOR EMMANUEL.

This letter which was published in Rome, in 1881, by the son of Victor Emmanuel in the *Fanfulla* with an article by Commodore William de Rohan was never challenged. Margiotta then adds — " there is little more to be said concerning the connivance of Cavour and Garibaldi. Victor Emmanuel did nothing against his wish as the official newspapers allege, for everything that happened in 1860 was settled in advance. It was necessary to save appearances and to deceive Russian and Austrian diplomacy which was not in the secret, so that was Cavour's reason for allowing Garibaldi to play the part of an undisciplined revolutionary, taking on himself alone the responsibility of his adventures."

The policies of the Grand Master Cavour and the Grand Master Mazzini, each representing two different Masonic currents emanating from different sources, met on the issue of the destruction of the Papacy which it was hoped to submerge through the unification of Italy.

Cavour aimed at unity in the form of a constitutional monarchy under the house of Savoy and Mazzini,

aiming at a republic, found himself forced into a compromise which obliged him to accept, temporarily at least, a Piedmontese monarchy for United Italy.

The captain of Freemasonry was Garibaldi, the tool of Palmerston, Cavour and Mazzini.

While working thus together and helping one another, Mazzini and Cavour each followed an occult personal and distinct line of action, the secrets of which they did not share. Each in his mysterious work had his chief agent, the man he trusted. The chief agents of Cavour were his Jewish secretary Isaac Artom and Carletti and the chief agents of Mazzini were his Jewish secretaries, Wolf, Lemmi and L'Olper.

After the flight of the Grand Duke of Tuscany, Lemmi went to Florence where, to better mask his play, he became a banker. His patrons Mazzini and Kossuth were never in want of money furnished either by England or Masonry. He made money, practising usury as a good Jew, charging it is said up to 200 and 300 per cent, but, in politics, he continued as a valuable auxiliary to Mazzini.

Garibaldi and Mazzini wished to push on to Rome but Victor Emmanuel thought it more prudent to leave well enough alone for the time being, and the Piedmontese government finally overruled the revolutionaries. Mazzini and Crispi were even asked to leave Naples by the authorities though Lemmi was not molested.

Cavour knew him to be the secret agent of Mazzini and had him watched and his record investigated but, though he did not trouble himself much about him, he wanted to insure himself against all anti-monarchist action on his part.

During this inquiry, he came across the records of Lemmi's youthful exploits at Marseilles in 1844, so

he asked the government of Napoleon III for an official copy of this document which lay in the archives of the Ministry of the Interior of the Italian government for 31 years and proved a powerful weapon in the hands of Victor Emmanuel, and Humbert I. Chafing under the menace of the existence of this document however, Lemmi induced Crispi in 1893 to arrange for its disappearance, but this move was forestalled by an implacable enemy of Lemmi who succeeded in getting possession of the famous paper. [8]

In 1867, Lemmi entered into negotiations with the Freemason Graf von Bismarck and the first projects of alliance between Prussia and Italy date thenceforth. Lemmi hated France as much as did Mazzini, so it is not surprising to find them both intriguing with Bismarck to bring about a Franco-Italian estrangement.

Napoleon III, by the convention of Sept. 15, 1864, had established Rome and its surrounding territory as distinct from the Kingdom of Italy, so that till 1870, the church still retained this last fragment of its temporal possessions but, towards 1865, Mazzini organized an association for Italian Unity, the object of which was the Union of these States with the rest of Italy, with Rome for the capital, according to Garibaldi's programme. Mazzini however was afraid to go to Rome without the consent of France, thinking that the destruction of the temporal power of the Pope, in the face of French opposition, could only be obtained by means of a revolution.

No one is ignorant of the negotiations between France, Austria and Italy in 1867, fruitless, because of Napoleon's refusal to accede to the proposal of the

8. The name of Diana Vaughan has been mentioned as that of the person who obtained the paper.

Austrian minister de Beust to allow " United " Italy freedom to march on Rome. France, subsequently abandoned by Italy, met her fate at Sedan in 1870 and Bismarck used Mazzini and Italian Freemasonry to break the Franco-Italian alliance and to force Victor Emmanuel to take Rome in spite of the wishes of the French people.

When the Franco-Prussian war broke out in 1870, the time for revolution was ripe. In July, shortly after the declaration of hostilities, the Italian revolutionaries held a mass meeting in the theatre at Milan, organized by the most notorious and dreaded agitators in Italy. After this public meeting, there was a secret political one attended by 15 high masons. Those present, according to Oreste Cucchi, who was told of it by Fabrizi himself, were : Doctor Timoteo Riboli, Francesco Crispi, Colonel Cucchi, Asproni, Bertani, Fabrizi, Frapolli, Cairoli, Rattazzi, Seismit Doda, Morelli, Sineo, Cosentini, Mancini and General Raffaelo Cadorna. The object of this conference was to determine the line of conduct to be adopted in the event of the defeat of Napoleon's army, and it was decided to send Cucchi to Bismarck to obtain from the Prussian government the necessary arms to go to Rome should Victor Emmanuel persist in his attitude of vacillation. Cucchi accomplished his mysterious mission, and Bismarck concluded a deal whereby Prussia was to furnish guns and money to the Italian revolutionaries, in return for which they were to keep up agitation to prevent an Italian alliance with the French nation.

Everything was ready. Still, Victor Emmanuel hesitated.

Public opinion was rapidly being manufactured with the assistance of Bismarck's money, so the deputies of the Left who signed a petition for the occupation of

Rome, on being asked what they would do if the ministry refused their demand answered " We will make barricades and with the people we will go to Rome without you ! "

The government then decided to act, and General Cadorna, who had already been selected by Freemasonry to lead a popular army should the government not wish to send him there in an official capacity, marched on Rome.

The operations of war began on September 15, 1870, and on September 20, at five o'clock in the morning, the cannon of Cadorna settled the Roman question. The Porta Pia was forced. The sacrifice was accomplished. Freemasonry had triumphed.

But Freemasonry had won again when, according to Mr. George d'Heylli, writing in February 1871,[9] " Mr. Gambetta, who was the arbitrary master of that country's (France) destiny during the three months that his dictatorship lasted, was able, without anyone daring to oppose his conduct, to misuse his power in order to unsettle the country and satisfy his own ambitions. He trampled the country's laws under foot, by slighting the most elementary rules of civilised society, by hunting from their benches *magistrates immovibles,* and from the council chambers those who had been elected by suffrage, by taking the war into his own hands, by promoting and depriving officers of their rank, by suddenly changing , according to his own whims and fancies or those of his advisers, his opinions, schemes and plans. "

Such indeed is the example given by all the demagogues who act in the name of " The People " !

In the discussion concerning the fate of the fomen-

9. P. B. Gheusi, *Gambetta, Life and Letters,* pp. 11 and 302.

ters of the Commune, Gambetta made one of his most eloquent speeches, the result of which was that a vote of amnesty was passed in their favour.

In 1871, he further consolidated his power by issuing a decree declaring that the former servitors of the Empire would be ineligible to membership in the National Assembly which was convened to ratify the treaty with Prussia.

By this time, Adriano Lemmi had attained prosperity and become the owner of vast estates near Florence.

Mazzini died on March 11, 1872, and, at his request, Lemmi was appointed by Albert Pike to succeed him as chief of the Sovereign Executive Directory.

In 1870, the Marquis of Ripon, who had succeeded the Earl of Zetland as Grand Master of the Grand Lodge of England, resigned his office and became a Roman Catholic. He was succeeded by the Prince of Wales, later to be Edward VII, King of England, received Knight Kadosch in 1882 on Jan. 28, and Affilié Supérieur, Grand Orient, in 1883. [10]

Adriano Lemmi, a Palladist, though not yet a member of the Supreme Council of Rome, soon concluded that the secret superior authority conferred on him could best be enhanced in Italy by smashing the various Supreme Councils for the benefit of one. Unity of Italian Masonry was then his aim. Success in this project depended on slow, deliberate manoeuvring, secrecy concerning his palladist affiliation, temporary restriction of the number of triangles in the peninsula and, above all, forbearance in dealing with the rival powers established in the ordinary rites.

In 1875, the scene of Masonic intrigue had shifted to England. The Khedive of Egypt, being at the time

10. Rosen, *L'ennemi social,* for oath taken by Edward VII.

financially embarrassed offered his shares in the Suez Canal Co. for sale.

" The Duc Decazes, French Minister of Foreign Affairs, failed to inform the French authorities of the Khedive's predicament, while the Rothschilds ", (on the information of their Egyptian agent, Ambroise Cinadino) " secretly advanced to Disraeli, then Prime Minister of England, the necessary funds to deliver the controlling interest of the canal to Britain, thus striking an International Coup d'etat, the significance of which was only dimly appreciated when, in the following year, Disraeli had Queen Victoria proclaimed Empress of India. " [11]

Thus the controlling interest of the great waterway to the East was vested in England to have and to hold, till the British Empire, about to be created, should cease to serve the purpose of its makers.

In June 1877, Adriano Lemmi[12] became an ordinary member of the Grand Orient of Italy at Rome, of which Giuseppe Mazzoni was Grand Master, keeping this affiliation secret till 1883, when he let it be known that he was joint Grand Master with Giuseppe Petroni.

" At this date, the rivalry for supremacy in Scottish Rites had become acute, for the Roman Grand Orient wished to dominate over the Supreme Council of Italy at Turin, of which Timoteo Riboli was Grand Master. The Grand Commander of the Roman Supreme Council was Senator Colonel George Tamajo, though its real chief was Luigi Castellazzo. With the secret aid of the latter and the further assistance of Count Piancini, Tamajo was induced to abdicate his rights for 50,000 francs, and on January 21, 1885, the Supreme Council

11. E. T. Raymond, *The Alien Patriot.*
12. Margiotta, *Adriano Lemmi, op. cit.,* pp. 104-105.

of Rome was absorbed by the Grand Orient of Italy.

All Lemmi now required to complete his victory was to absorb the Supreme Council of Turin, but Riboli, the only real and legitimate representative of Italian Freemasonry, recognized by the Convention of Universal Scottish Rites at Lausanne, in 1875, and by all the Masonic powers of the world, had no wish to part with a source of revenue or to defer to the little Jew at Rome who was invested with no recognized superior authority.

Lemmi, who well knew that his secret title of Palladist chief assured him eventual supremacy, addressed himself to the Sovereign Pontiff at Charleston, Albert Pike, to whom he explained the danger to Italian Masonry of such intense dissensions and the necessity for fusion in the great struggle against the Vatican, stating further that the authority of Rome, the capital of Italy since 1870, must be recognized by the foreign Masonic powers.

His reasons appealed to the Sovereign Pontiff of Universal Freemasonry who, in November 1886, entirely disarmed Riboli by promising him an indemnity of 30,000 francs. Riboli acquiesced and the money was handed out from the central fund of the order.

In the Supreme Administrative Directory of Berlin, the payment of this sum is recorded in the balance sheet of 1887 under the heading of exceptional expenses in the following terms : [13]

"Suppression of the Supr.·. Cons.·. of Italy sitting at Turin. Extraordinary indemnity allowed to F.·. T. R. on the *proposal* of the F.·. A. L. and approved by the secret committee of Feb. 28th, 30,000 francs.

Before pocketing his 30,000 francs, Riboli raised a

13. Margiotta, *op. cit.,* pp. 105 *et seq.*

great row, abusing Lemmi and objecting to the fusion of the Supreme Council of Turin with that of Rome. Ignoring the fact that in 1885 Tamajo had received 50 000 francs for the same reason, he sent protests broadcast in the shape of balustres demonstrating the legality of the supreme Council of Turin and the illegality of that of the Roman Centre.

Many Freemasons rallied to his assistance. A great movement was started to do away with the despotism of Lemmi, and numerous Lodges were founded under the " obedience of Turin. "

Lemmi however, being Chief of Political Action in high masonry, had a great advantage over his opponents, but he could not make good his title before the lodges, nine-tenths of whose members ignored the very existence of Universal Central Masonry, the secret of which was to be kept under penalty of death. On the other hand, this was solely a matter concerning Scottish Rites for the protection of which the Supreme Council of Switzerland existed as the Executive power of the Scottish Confederation. This council is distinctly separate from the secret executive of Central high masonry whose one concern is international politics, so no confusion was possible.

During a nine months' campaign, Lemmi's opponents gained many adherents for Riboli, who, suddenly reversing his position, capitulated on the intervention of Albert Pike. Thirty thousand francs had done the trick.

For the benefit of his dupes, Pike had deceitfully declared in the fundamental constitution of high masonry that the Constitution, Statutes and Regulations of each rite would always be respected by Charleston. In order to propitiate Lemmi, he tore up that rite of which Riboli believed him to be the Patriarch and President !

The Supreme Council of Lausanne was much embarrassed inasmuch as, where Scottish Rites was concerned, it was obliged to admit that Lemmi's opponents were in the right, and that as a Scottish Rites Mason he, as Petroni's successor, the Chief of Political Action of secret high masonry, was a rebel.

In an effort to beat the devil around the bush, Riboli and Tamajo, pretending to take Lemmi as their temporary delegate, accepted for themselves the empty honorary title of Sovereign Grand Commander *ad vitam,* while Lemmi became Sovereign Grand Commander delegate invested with the real power.

Italian Freemasonry was united. A meeting was convened at Florence in January 1887, by Tamajo and Riboli at which seven brothers from Rome and seven from Turin, under orders from Charleston, ratified this agreement.

Lemmi misappropriated masonic funds and profited by his position to exploit everyone, during which period of frenzied finance, he pocketed over four hundred thousand francs. Many complaints of his conduct were sent to the Supreme Directory at Charleston but while passing through the hands of Phileas Walder who shared in the loot, anything to Lemmi's discredit was suppressed, never reaching Pike who trusted him till the end.

It was in 1881 that Lemmi had embarked on his campaign for the dechristianization of Italy, giving, under his invisible direction, an organization to the scattered forces of anticlericalism. Mazzini had made no mistake for Lemmi persecuted the church with a savage hatred.

During a Masonic congress held at Milan in 1881, the following resolutions were adopted : —

1

Measures are to be taken to counteract the work of the institutions known as " Œuvres Pies " (Charitable Works) which were founded by Clericalism to corrupt the people under the misnomer of Charity. The morals of the country thus endangered need reforming as well as the laws.

2

Women are henceforth to be eligible for Freemasonry and feminine lodges are to be founded as soon as possible.

3

It is deemed necessary by the congress to establish workmen's lodges in the city as well as in the country. These lodges to be free, except for a nominal fee to cover unavoidable expenses.

4

It is decided to institute a corps of secret masonic messengers whose mission is to transmit to all lodges the orders and instructions of the chief. These messengers are to be chosen from among Masons having no personal encumbrances and whose devotion to the order has been of long standing. They are to be registered at no particular lodge deriving their powers directly from the central authority of Italian masonry.

5

A corps of brother propagandists, themselves unknown as Masons, is to be created. They are to travel from town to town as peddlers and merchants of all kinds, spreading everywhere, notably among the rural populations, opinions favourable to masonry. In the course of their peregrinations hey are to abstain from visiting local masonic lodgss and are to be known as " Travelling Brothers. "

6

Should the order wish to initiate a personage of very high social rank or one who, in the opinion of the Grand Master should happen to be in a position demanding the strictest secrecy, his initiation need be known only to the Assistant Grand Master or the Grand Secretary and the Grand Treasurer.

7

The congress declares the solution of the social questions and the winning for the legitimate workers of their rights to be its chief concern. The Lodges are authorized to hold debates on the most practical means of obtaining governmental support for all measures tending to abolish pauperism and the improvement of the lot of the working classes.

This, the seventh resolution of the Congress, to be made public.

8

The liberal forces of Italy are to be secretly organized and the lodges are to act in such a way as to gain for Freemasonry a majority of the national representation in Parliament.

The Congress adopts for Italy the rule passed by the Grand Orient of France in 1848, under the title "Masonic rules to be followed with regard to elections. "

9

The Congress declares the chief object of the efforts of Italian Freemasonry to be, for the present, to obtain from the government : —

a — The regulation of the ecclesiastical patrimony, the property of which belongs to the state and the administration of which belongs to the civil powers :

b — The strenuous application of all existing laws guaranteeing to the civil society its independence with regard to clerical influence :

c ---- The enforcement of existing laws by virtue of which religious congregations are to be suppressed, and the suggestion of measures calculated to prevent these laws from being evaded :

d ---- The promulgation of the law relating to the property of religious bodies (confiscation) :

e ---- The suppression of all religious instruction in the schools :

j —. The creation of schools for young girls where the pupils can be protected from any kind of clerical influence.

10

Finally the Congress decided to create by masonic initiative one great, politically non-partisan, anti-clerical party whose object would be to fight and destroy clericalism by any and all means.

Adriano Lemmi promptly obeyed Pike's orders and the resolutions of the Congress which he himself had dictated, by establishing in Rome on July 13, 1881, ten anticlerical auxiliary lodges, the foundation expenses of which were paid by the Supreme Directory of Rome. By his order, similar lodges were founded in almost every important town of the peninsula.

Lemmi is a Satanist and he organized the anti-clerical movement as a Satanist. [14] Besides his effort to destroy the church, he led a movement to spread " The Nature Cult " well knowing that the secret protection of this sect would always be afforded him in the event of that of the anti-catholic government of Italy being withdrawn. This sect does not as yet dare to reveal its supreme aim as, say the chiefs, " the world is not yet ready to receive enlightenment by the true light. "

• The reader must remember that at the date when the above was written by Margiotta, Lemmi was still alive.

So Lemmi first preached Lucifer and then fought Christianity by combating the idea of the supernatural!

All his discourses and manifests were composed either by Ulisse Bacci, an atheist, or Umberto dal Medico, a Luciferian.

His instructions to the Italian anticlericals were also put into operation by the Freemasons of other countries, for the supreme object of the sect is the suppression, by a terrible social upheaval, of the religion of God, and its substitution by that of Satan, known to the dupes of Masonry as " The Great Architect of the Universe. "

On November 21, 1888, Lemmi wrote Pike a letter appealing for help in his fight against the Vatican. The letter closed with the following paragraph : —

" Help us in our struggle against the Vatican, thou whose authority is supreme, and under thy impulse all the lodges of Europe and America will rally to our cause. "

Pike needed little urging and immediately fell in with Lemmi's plans.

On March 30th, 1889, the Mother Lodge Archimede took the initiative in an effort to shake off Lemmi's tyrannical yoke by announcing the formation of " The Masonic Federation of the Independent Lodges of Italy. " Lemmi was much perturbed by this effort at secession which he finally succeeded in crushing by the use of the power of gold. After the Federation had called a second congress, he sent one of his secret agents to Palermo with ten thousand francs to buy off the Scelsi brothers. Discord was thus sown in the ranks of the Federation. Soon, the disintegration was complete, the centre of Palermo vanished and opposition was crushed.

Towards this period, Lemmi got control of the

Italian tobacco monopoly through which he succeeded, by swindling methods, in acquiring several millions. The whole affair was aired in Parliament but the intimidated deputies voted to save the reputation of the sect and in order to suppress the scandal, although Colonel Achille Bizzoni, Depute Matteo Renato, Impriani Poerio and several newspapers took up the matter and made a great row which ended in the usual way when the public gets tired of a subject.

As a result of Lemmi's politics in the elections of 1890, no decent honest and independent candidate for political position had a chance of being elected against one of his hand-picked nominees. Italian politics became a Freemasonic monopoly and the people were mercilessly exploited by the dregs of society backed by Lemmi and his money, much of which was extorted from the Banca Romana.

On April 2, 1891, Albert Pike died and was succeeded in the supreme Grand College of Masons by Albert George Mackey, who held the post for two years and five months. There were great rivalries between the members of Pike's staff, and Albert George Mackey was chosen as a compromise candidate who was unlikely to interfere seriously with any of the others.

With neither strength of character, energy nor activity, he was no match for Lemmi who aspired to the supreme Masonic power as well as to the handling of the Masonic central funds for the expenditure of a large part of which no account was required by the Supreme Directory at Berlin.

The International organization was now a formidable machine composed of 77 triangular provinces, the archdiocese of high masonry and 33 Lotus Mother Lodges, the founder lodges and generators of Palladism.

With Phileas Walder as accomplice, Lemmi lost

no time in starting to undermine the power of Charleston, but to realize this project it was first necessary to create a movement in the triangular provinces. To this end, he employed his secret political agents of the Executive Directory of Rome, practically all of whom were Jews. These agents were registered in the central directory only by a number and a special Masonic name and were unknown even to the Grand Masters of the provincial lodges as well as to the brothers and sisters at the head of a Lotus Mother Lodge.

His particular agent in London in 1893 was supposed to be an old Piccadilly Jew called Daniel Mold. The came under which he was registered for this Triangular province, in the Grand Central Directory at Naples, was Adam-Kadzmoun, the magical value of the letters of which, when added, give the total of 244 exactly as do the letters of his real name.

Lemmi was not forced to rely solely upon his special agents, for he also had the unanimous support of the powerful secret Jewish lodges.

By the decree of Sept. 12, 1874, which confirmed a treaty signed by Armand Levi for the Jewish B'nai B'rith (brothers of the Alliance) of America, Germany and England and the supreme authority of Charleston, Albert Pike authorized the Jewish Freemasons to form a secret federation functioning side by side with the ordinary lodges. This secret society was to bear the title of Sovereign Patriarchal Council and its Universal centre was to be at Hamburg, Valentinskamp Strasse. In subscriptions alone, it collected one million four hundred thousand francs a year which were used for general Jewish propaganda. [15]

15. At that date the franc was at 5 to the dollar.

Under the terms of this document (given in full on p. 225 of *Adriano Lemmi* by D. Margiotta), Jewish Masonry, unlike Gentile Masonry, was not to be graded, its members were exempt from belonging to any other official rite and " the secret of its existence " was to be most strictly kept by those members of High Masonry who had been informed by the Supreme Dogmatic Directory of its existence. [16]

The latter clause in the agreement is. undoubtedly responsible for the equivocal attitude of all High Masons with regard to the past and present, national and international, secret political activities of the B'nai B'rith. In the interests of humanity, the conspiracy of secrecy should be revealed, for the control of the international balance of power and the possibilities of the international spy system thus established, are a menace to the welfare and peace of the peoples of the world.

" A Jew of French descent, this Armand Levi, above referred to, had attached himself to the Napoleons at an early time and was employed by them in various ways... As a member of the " International " he represented the possibilities of an Imperial Socialism... and when the barricades were built, his name was in the Commune and his voice was raised for the

16. De la Rive, *Les Juifs dans la Franc-Maçonnerie.* Re treaty between the B'nai Br'ith and the supreme authority at Charleston.

Translation. " ... Albert Pike and the Jew Armand Levy affixed their Palladian signatures to this document. Armand Levy styled himself — 33 Lieutenant grand assistant and sovereign delegate of the Grand Central Directory of Naples, honorary member *ad vitam* of the Sublime Federal Consistory of the B'nai B'rith of Germany, acting as general agent for this Consistory as well as those of America and England, the various federations of the B'nai B'rith having given him full powers... "

extremist counsels. He it was who rose in the Hotel de Ville, to ask that all the deputies of Paris should be summoned from Versailles, and if they would not come should be deposed, convicted, and condemned to death. " [17]

It was indeed in the heart of the Jewish lodges that the plans to manufacture the public opinion necessary to the success of Lemmi's ambitious project were made, and what actually happened was the result of a plot of the Sovereign Patriarchal Council of Hamburg against the Supreme Dogmatic Directory of Charleston.

Hamburg won in the end and the secret Jewish control of the powerful machine of International Masonry was assured.

The Jewish Lodges were Lemmi's willing tools, and fifty thousand Masons, simultaneously Palladists and members of the Hamburg federation, under orders given by the Jewish agents in the pay of the Chief of Political action, made over a period of three months, in the triangles and secret Jewish lodges, a splendid propaganda calculated to induce discussion and approval of the transfer of the Supreme Dogmatic Directory of Charleston to Rome. Everywhere, by every means, the agents of Lemmi worked indefatigably to create a demand for the removal of the headquarters of the order from Charleston to Rome, on the pretext that the power of the Vatican could be better fought at close quarters. These reclamations of a noisy minority were then magnified for the benefit of the Grand Council of Masons at Charleston into a threat of imminent secession and, after much manoeuvring, Phileas Walder succeeded in inducing George Mackey and the American

17. Onslow Yorke, *Secret History of The International,* pp. 52 and 55-56.

Masons to sign the decree convening the Sovereign Convention. Walder, having remarked that Lemmi was not to be a candidate for the Supreme Grand Mastership in case of the passage of a vote of transfer of which he maintained there was no danger, seeing that the majority of the triangles favoured Charleston as the seat of High Masonry, the American Masons, over confident of the outcome of the convention, overlooked the importance of the choice of the town in which it was to meet.

On May 20, 1893, after all the delegates had been elected, Lemmi suddenly launched his decree of chief organizer appointing Rome as the convention city.

Had everything been straight, Charleston would have come out of the trial of the secret Convention with a majority of 52 votes, for only 25 provinces favoured the move to Rome, but to Lemmi, all ways, including bribery and crime, were good.

On the eve of the opening of the Convention, fourteen of the delegates favouring Charleston were suddenly taken ill, and elections for substitute delegates were held in five of the Grand Triangles but in the remaining nine, the provincial Grand Masters, owing to lack of time or some other reason, referred the matter by telegram to Charleston. George Mackey answered " Send Bovio proxy to provide a European substitute. "

It was suicide. Bovio, Grand Master General of the Grand Central Directory of Naples, and his lieutenants were entirely devoted to Lemmi in whom George Mackey continued blindly to confide. The nine sudden illnesses of the American delegates (the only ones he knew of) had failed to open his eyes and he continued counting 52 votes against the transfer !

Apart from two or three American delegates, all those who landed in England in August and were entertained by the Mother Lodge of the Lotus of England in the secret temple at 32, Oxford Street (Frascati's) were oblivious of the imminent crisis.

When the Grand Central Directory of Naples received these proxies, nine Italian delegates were named to represent Cleveland, Memphis, Guatemala, Havana, Caracas, Lima, La Paz, Treinta-y-Tres and Port Louis, one of whom abstained from voting while the rest cynically voted against the wishes of the province they represented.

The count of the ballots gave the following result out of 77 delegates :

48 delegates for the transfer to Rome,
25 delegates against the transfer to Rome,
4 delegates not voting the transfer to Rome.

After this essentially fraudulent transfer of the real masonic power from Charleston to Rome, the rest was easy.

The ten Masons of Charleston retained their empty titles in an honorary capacity while Lemmi, now self-styled Sovereign Pontiff, named ten other active Masons, but owing to the difficulties attendant on the meetings of these widely dispersed magnates, he created a Supreme Triangle, with two assistants Carducci and Ferrari, the members of which were : —

Patriarch Emeritus Mason, Germany, Findel (Kether-368) at Leipzig.

Patriarch Emeritus Mason, of India, Hobbs (Khokhma-926) at Calcutta.

Patriarch Emeritus Mason, Hungary, Antal de Berecz (Binah-721) at Budapest.

Patriarch Emeritus Mason, Australia, W. J. Clarke (Khesed-409) at Melbourne.

Patriarch Emeritus Mason, England, David Sandeman (Din-476) at London.[18]

Patriarch Emeritus Mason, France, Floquet, (Tiphereth-1255) at Paris.

Patriarch Emeritus Mason, Egypt, Gerasimos Poggio (Netzakh-1165) at Alexandria.

Patriarch Emeritus Mason, Spain, Miguel Morayta (Hod-816) at Madrid.

Patriarch Emeritus Mason, Chili, B. Alamos-Gonzales (Iesod-1152) at Valparaiso.

Patriarch Emeritus Mason, Belgium, Goblet d'Alviella (Malkhuth-697).

International Masonry under Lemmi becomes Satanic and Jewish,

International Jewry has much to explain !

Lemmi died in 1896 and was succeeded by Ernesto Nathan, an English Jew, who, in view of the intimacy which had existed between his mother, Sarah Nathan and Mazzini, was said to have been the latter's natural son.

Lemmi left a son called Silvano Lemmi.

In 1895, a schismatic masonic group calling itself the Grand Orient of Italy was founded. On March 5, 1899, it held a meeting at which it adopted a constitution of its own after which Lemmi's Grand Orient and the new one settled down to a state of secret civil war.

Secrecy was imperative for, prior to 1895, the row

18. According to " The Royal Blue Book " for January 1895, p. 1065, Mr. Hugh David Sandeman's London address was 33, Golden Square. In *Devil Worship in France,* Mr. Waite refers to 33, Golden Square as the address of the Supreme Council of Ancient and Accepted Scottish Rite.

Until two years ago, this address was that of the Faculty of Arts, where lectures and concerts were given in a Masonic Temple.

between the various Masonic factions had become so acute that the profane public had begun to get seriously interested in the Political Masonic affairs of the contending factions.

The outcome of this dispute was the exposures made in the following books :

Mémoires d'une Ex-Palladiste and *Le* 33° *Crispi,* by Diana Vaughan.

Le Palladisme and *Y a-t-il des femmes dans la franc-Maçonnerie,* by Leo Taxil.

Adriano Lemmi, by Domenico Margiotta.

*Le Diable au XIX*e *Siècle,* by Dr. Bataille.

La Femme et I'Enfant dans la Franc-Maçonnerie and *La Franc-Maçonnerie Universelle,* by A. de la Rive.

L'Ennemie Sociale, by Paul Rosen.

Satan et Cie, by Paul Rosen.

To inaugurate a policy of suppression these revelations were shown to have been a hoax, a mystification. The manoeuvre was successful. On the 19th of April, 1897, the author, writing under the pseudonym of Diana Vaughan, mysteriously disappeared and Leo Taxil publicly repudiated his own allegations against Freemasonry.

Once again the public heard, believed and forgot.

What happened to Palladism, the super rite ? [19].

19. Domenico Margiotta, *Le Palladisme,* p. 32. Quotation from *La Croix du Dauphiné.* May 18th 1895.

... " Doctor Domenico Margiotta has given us the following details which complete the telegram which, thanks to him, we published two days ago, on the discovery of the Temple of Satan at Rome : —

" Naturally the agents of the Borghese family were admitted without hindrance to all the halls and rooms of the palace, with the exception of one which was closed, and which the satanic keepers refused obstinately to open. Then the agents

At the foot of page 76 of Mrs. Nesta Webster's *Secret Societies,* we find the following note : " Thus Hastings, *Encyclopaedia of Religion and Ethics,* omits all reference to Satanism before 1880 and observes :

' The evidence of the existence of either Satanists or Palladists consists entirely of the writings of a group of men in Paris. '

" It then proceeds to devote five columns out of the six and a half which compose the article to describing the works of two notorious romancers, Leo Taxil and Bataille. There is not a word of real information to be found there. "

Indeed we owe Mrs. Webster a debt of gratitude for thus drawing our attention to this curious effort in an otherwise presumably reliable work, to eliminate certain phases of religious history. Those phases are the personal histories of Albert Pike, the Great Freemason and Giuseppe Mazzini, the Great Revolutionist.

of the proprietor of the premises, (Prince Borghese) insisted on being allowed entrance to that room and threatened finally to have the door forced.

" In the face of such a threat, the guards of Lemmi were compelled to give in and the representatives of the lessor entered the palladian temple.

" Its lateral walls were hung with magnificent red and black damask draperies. At the further end was a great piece of tapestry upon which was the figure of Satan at whose feet "was an altar. Here and there were arranged triangles, squares and other symbolic signs of the sect as well as books and masonic rituals. All around stood gilt chairs. Each of these, in the moulding which capped its back, had a glass eye, the interior of which was lighted by electricity, while in the middle of the temple stood a curious throne, that of the Great Satanic Pontiff.

Owing to the state of terror into which this unexpected sight plunged them, the visitors beat a hasty retreat without further examination of the premises. "

The photostats and documents here appended show the re-organization of the super-rite under the general name of Illuminism, linked as we know with " Societas Rosicruciana in Anglia ". Patents of the Ancient Order of Oriental Templars, then in its embryonic stages (1902) are also shown.

In 1917, this organization unobtrusively declared itself the super rite.

The history of the Ancient Order of Oriental Templars is given on a subsequent page.

CHAPTER XXXIII

THE INTERLOCKING DIRECTORATE

Freemasonry, as the average mason sees it, teaches brotherhood and many worthy and exalted principles. It is primarily a charity organization and only good men are eligible to its ranks. To them the G in the Pentagon means God, but needless to say, if its teaching were not of a noble idealistic character it would make few proselytes.

Within the lodges, and among the members thereof, are members of other rites which the British Mason is deliberately taught contemptuously to refuse to acknowledge as Masonic. Many of these are the recruiting sergeants for the secret societies who make their selection at leisure, choosing only such initiates as seem to them likely to serve their ends.

Once in the higher grades, a man who has, too late, been found to be intractable, can continue to the highest visible point of initiation along the track prepared by those who mean him to know nothing. All is beautiful, all is noble, he sees only the best, and for ever advertises the goodness of Freemasonry.

Though in this capacity he may do nothing else, he becomes an important factor in recruiting.

It is frequently alleged that no English Mason is

permitted to attend a Lodge meeting of the Grand Orient or of any other so called irregular masonry.

This is nonsense !

If such a statement is to be considered, how are we to reconcile the fact that Wm. Wynn Westcott, an English Mason, appointed Junior Grand Deacon to the Grand Lodge of England in 1902 and the head of the " Societas Rosicruciana in Anglia " and " Golden Dawn, " was also the Secretary of the Rite of Swedenborg, Knight Kadosch in Ancient and Accepted Scottish Rites, Grand Standard Bearer, Royal Arch, Grand Lodge of England, and Regent of the Illuminati and on intimate terms with one of its founders, the German, Theodore Reuss 33° 90° 96°.

Among his other titles, Theodore Reuss included the following : — Magus Supremus in Mundo of the Esoteric Rosicrucians, Fra. Superior and Outer Head in Mundo of the Ancient Order of Oriental Templars (O. T. O.); Sovereign Grand Master General *ad vitam* of the Ancient Rites of Masonry, Memphis and Mizraim Rites of Masonry for the German Empire and its dependencies : Terniasimus Regens of the I.·. O.·. ; S:: I:: 33°, etc., etc.

To further emphasize the interlocking character of this organization, we print herewith a partial list of the Masonic offices held by John Yarker, quoted from an article published in *The Equinox* Volume X, 1913 under the title : " In Memoriam ".

May this end for ever the oft repeated fable of British Masonic isolation !

IN MEMORIAM — JOHN YARKER

Royal Grand Commander of the Rose Croix and Kadosch, 1868 to 1874.

Scottish Rite of 33° (and received certificate dating from 1811), January 27th, 1871.

Admitted 33° of Cerneau Rite and Honorary Member in New York, August 21st, 1871.

Installed Grand Master, 96° of Ancient and Primitive Rite at Freemasons Hall, London, October 8th, 1872.

Absolute Sovereign Grand Master, Rite of Mizraim, 90°, from 1871 down to the present time.

Received over twelve patents of 33° of the Supreme Council in various parts of the world.

Past Senior Grand Warden of Greece by Patent, July 1st, 1874.

Hon. Member of Lodge 227, Dublin, 1872, and of various foreign bodies 1881-3. Among these he received the " Crown of Kether, " admitting to the 5° of the Grand Lamaistique Order of Light.

In 1882-3 he acted as General Giuseppe Garibaldi's Grand Chancellor of the Confederated Rites, which he arranged throughout the world.

Hon. Grand Master of the Sovereign Grand Council of Iberico, October 5, 1889.

Rite of Swedenborg : In 1876 he was appointed Supreme Grand Master for the United Kingdom under the Charter of T. G. Harrington, P. G. Master of Craft Grand Lodge of Canada; Colonel W. Bury M'Leod Moore, Grand Master of Templars, 33°, and Geo. C. Longley. 33°.

Elected Imperial Grand Hierophant, 97°, in Ancient and Primitive Rite, November 11, 1902.

Grand Representative of the Grand Lodge of Germany, 1902-6.

Hon. Grand Master of the Grand Lodge of Cuba (by patent), January 5, 1907.

Hon. Grand Master *ad vitam* of the United Sup. Grand Council of Italy at Firenze, and of the Society Alchemica, etc., etc., 1910-12.

He also was interested in many of the concordant orders, and held office in several. He was appointed President of Sat Bhai of Prag, and was co-sponsor from 1871 to 1912.

Head of the Rite of Ishmael in England in succession to Dr. Mackenzie and Major F. G. Irwin.

Chief of the Red Branch of Eri in succession to Major F. G. Irwin.

High Priest of the 7th degree of Knight Templar priests, Manchester, revived from 1868 to 1875.

More over from the correspondence of Theodore Reuss, we find that John Yarker was also the Delegate from the *Supreme Conseil Martiniste de France.*

Again we find that this same Theodore Reuss, above mentioned, seems to become eligible in the eyes of Wm. Wynn Westcott and John Yarker to be the founder of the six Swedenborg Lodges in Germany, chiefly on the grounds that he was an English Mason!

Presently, we find that Theodore Reuss, English Mason, is the Delegate of the A. and P. Rite of Memphis from Spain and Bulgaria to Germany, and from Germany to England. Later we find him on intimate terms with Papus, the head of the Martinist order in France.

Turning to the photostat of a patent which we reproduce we find a document which speaks for itself. It is signed Theodore Reuss 33° 90° 96°. John Yarker 33° 90° 96° Franz Hartman 33° 90° 95° and Henry Klein 33° 95°.

In his testimonial as special War-correspondent, Theodore Reuss includes the following letter: —

Kaiserlich Deutsches Konsulat fur Griechenland.

Athenes, le 10/22 *Avril* 1897.

Le Consulat Imperial d'Allemagne pour la Grèce requiert par la présente toutes les autorités militaires et civiles de laisser passer librement le porteur Monsieur Theodore Reuss, correspondant du Bureau tele-

graphique des États-Unis, et du Kleines Journal, qui, pourvu d'une letite de recommandation de Son Excellence le Ministre de la Guerre Mr. Metaxas à l'adresse de Son Altesse Royale le Prince Royal, se rendra à la frontière lurco-grecque.

Le Consul General d'Allemagne,
(Signed) LUDERS.

While casually perusing the Masonic Year Book for 1922 (English Grand Lodge), we find on page 522 under the following heading : —

Foreign Grand Lodges. E. Hemisphere

Italy

Grand Orient of Italy
Grand Master — Gustavo Canti
Deputy Grand Master — Carlo de Andreis
Director of the Grand Secretary's office.
Ulisse Bacci.

Then, turning to page 286 of our book, we find that, many years ago, Ulisse Bacci was one of Adriano Lemmi's most efficient assistants !

All this belongs to the realm of history and research, but at least, let us base the future on knowledge of the past and not build the Temple of Solomon on the ruins of the British Empire !

ASSOCIATIONS OF THE 16TH CENTURY

CHAPTER XXXIV

THE ILLUMINATI OF SPAIN

(Founded 1520)

The Illuminati, a Spanish sect called the Alom¬ brados was founded about 1520.

Ignatius Loyola, while a student at Salamanca (1527), was tried by an ecclesiastical commission for alleged sympathy with this sect but was acquitted with an admonition.

See *Enc. Brit,* Ninth Edition, Art. Illuminism.

CHAPTER XXXV

THE ORDER OF THE JESUITS

(Founded 1541)

We give the following quotations from the *Encyclopaedia Britannica,* in spite of its marked anti-jesuit bias, solely to register certain historical facts, leaving their interpretation to the personal judgment of the reader. [1]

" The Company of the Jesuits was founded by Don Inigo de Loyola (Ignatius Loyola), a Spanish nobleman and soldier, on April 5, 1541, at the church of Saint Paul without the Walls, near Rome, under the sanction of the Pope, Paul III.

" It has six grades. These are novices, scholastics, temporal, coadjutors, professed of the three vows, and professed of the four vows, the latter two grades being the only ones which confer a share in the government and eligibility for the offices of the society. Its head, virtually a commander-in-chief, is known as The General. He wields absolute power over the members who are pledged to blind obedience. The General claims his authority from The Pope.

1. *Enc. Brit.,* Ninth Edition, Art. Jesuits.

The " fourth vow " is one of special allegiance to the Pope promising to go in obedience to him for missionary purposes whensoever and whithersoever he may order, — a pledge seriously qualified in practice, however, by the power given to the general of alone sending out or recalling any missionary.

" The question has long been hotly debated whether, in addition to these six avowed grades, there be not a seventh, answering in some degree to the Tertiaries of the Franciscan and Dominican orders, secretly affiliated to the society, and acting as its unsuspected emissaries in various lay positions. This class is styled in France ' Jesuits of the short robe ', and some evidence in support of its actual existence was alleged during the lawsuits against the company under Louis XV. The Jesuits themselves deny the existence of any such body, and are able to adduce the negative disproof that no provision for it is to be found in their constitutions. On the other hand, there are clauses therein which make the creation of such a class perfectly feasible if thought expedient. One is the power given to the general to receive candidates secretly, and to conceal their admission, for which there is a remarkable precedent in the case of Francis Borgia, duke of Gandia, afterwards himself general of the society; the other is an even more singular clause, providing for the admission of candidates to the company by persons who are not themselves members of it. ... The general, who should by the statutes of the society reside permanently at Rome, holds in his hands the right of appointment, not only to the office of provincial over each of the great districts into which the houses are mapped, but to the offices of each house in particular, no shadow of electoral right or even suggestion being recognized.

" The superiors and rectors of all houses and Colleges

in Europe must report weekly to their provincial on all matters concerning the members of the society and all outsiders with whom they may have had dealings of any sort. The provincial, for his part, must report monthly to the general, giving him a summary of all details which have reached himself. But, as a check on him, all superiors of houses in his province are to make separate reports directly to the general once in three months, and further to communicate with him, without delay, every time any matter of importance occurs, irrespective of any information which the provincial may have forwarded. Nor is this all; an elaborate system of espionage and delation forms part of the recognized order of every house, and, in direct contrast to the ancient indictment and confession of faults in open conventual chapter, every inmate of a house is liable to secret accusation to its superior, while the superior himself may be similarly delated to the provincial or the general.

" Nor is the general himself exempt from control on the part of the society, lest by any possible error he be unfaithful to its interests. A consultative council is imposed on him by the general congregation, consisting of six persons, whom he may neither select nor remove, — namely, four assistants, each representing a nation, an admonisher or adviser (resembling the adlatus of a military commander) to warn him of any faults or mistakes, and his confessor. One of these must be in constant attendance on him; and, while he is not at liberty to abdicate his office, nor to accept any dignity or office outside it without the assent of the society, he may yet be suspended or deposed by its authority.

" There would seem at first to be an effectual external check provided, however, in the fact that, while all the

officers of the society, except the council aforesaid, hold of the general, he in turn holds of the Pope, and is his liegeman directly, as well as in virtue of the fourth vow, which he has taken in common with the other professed. But such is the extraordinary skill with which the relations of the society to the papacy were originally drafted by Loyola, and subsequently worked by his successors, that it has always remained organically independent, and might very conceivably break with Rome without imperilling its own existence. The general has usually stood towards the Pope much as a powerful grand feudatory of the Middle Ages did towards a weak titular lord paramount, or perhaps as the captain of a splendid host of ' Free Companions ' did towards a potentate with whom he chose to take temporary and precarious service; and the shrewd Roman populace have long shown their recognition of this fact [by styling these two great personages severally the ' White Pope ' and the ' Black Pope '. In truth the society has never, from the very first, obeyed the Pope, whenever its will and his happened to run counter to each other.

" The merited odium which has overtaken the Inquisition, usually officered by Dominicans, has induced the Jesuits, whose own controversial methods had been different, to disclaim all connexion with that tribunal, and to represent their society as free from complicity in its acts. But, in truth, it was Ignatius Loyola himself who procured its erection in Portugal in 1545-6, and F. Nithard, one of the very few cardinals of the society, was inquisitor-general of that kingdom in 1655.

" The first successes of the Indian mission were entirely amongst the lowest class ; but when Robert de'Nobili, to win the Brahmins, adopted their insignia

and mode of life in 1605, a step sanctioned by Gregory XV, in 1623, the fathers who followed his example pushed the new caste-feeling so far as absolutely to refuse the ministrations and sacraments of religion to the pariahs, lest the Brahmin converts should take offence, •— an attempt which was reported to Rome by Norbert, a Capuchin, and by the bishop of Rosalia and was vainly censured in the pontifical briefs of Innocent X in 1645, Clement IX in 1669,Clement XII in 1734 and 1739, and Benedict XIV, in 1745. The ' Chinese rites ', assailed with equal unsuccess by 9 popes, were not finally put down until 1744, by a bull of Benedict XIV... By these rites the Jesuit missionaries had virtually assimilated Christianity to heathenism> and their practical reply in opposition to a papal decree in 1700 was to obtain an edict from the emperor of China declaring that there was nothing idolatrous or superstitious in the inculpated usages, while in 1710 they flung Cardinal Tournon, legate of Clement XI, into the prison of the Inquisition at Macao, where he perished. Finally, they disobeyed the brief of suppression issued by Clement XIV in 1773, which enjoined them to disperse at once, to send back all novices to their houses, and to receive no more members. It is thus clear that the society has always regarded itself as an independent power, ready indeed to co-operate with the papacy so long as their roads and interests are the same, and to avail itself to the uttermost of the many pontifical decrees in its own favour, but drawing the line far short of practical submission when their interests diverge. '

The Jesuit power, much weakened in England by the rise of the Jewish Power with the advent of Cromwell, persisted nevertheless in its efforts to recapture its former status in that land. During the reign of James II, it schemed and intrigued incessantly through its repre-

sentatives Father St. Germain[2] and his successor Father Columbière. [3] After the enactment of the limitation of the English throne to Protestant succession the Jesuit diplomatists were hard put.

To quote the *Encyclopœdia* further :

" After many difficulties they had succeeded in getting a footing in France, through the help of Duprat, bishop of Clermont, who founded a college for them in 1545 in the town of Billom, besides making over to them his house at Paris, the Hotel de Clermont, which became the nucleus of the afterwards famous college of Louis-le-Grand, while a formal legalization was granted to them by the states-general at Poissy in 1561. "

From the Jesuit College at Ingolstadt is said to have issued the sect known as " The Illuminati of Bavaria " founded by Adam Weishaupt under the guidance of Nicolai, in 1776. Weishaupt, its nominal founder, however, seems to have played a subordinate though conspicuous role in the organization of this sect. (See page 370).

On July 21, 1773, the Pope had abolished the order of Jesuits but Frederic II of Prussia encouraged and protected them with a view no doubt of using their political knowledge and skill against the Bourbons, the Hapsburgs and the Pope.

The well-known authority on theocratic organizations, Heckethorn, writes the following concerning the Jesuits :

' There is considerable analogy between Masonic and Jesuitic degrees ; and the Jesuits also tread down the shoe and bare the knee, because Ignatius Loyola thus presented himself at Rome and asked for the confirmation of the order.

2. Once regent of the Jesuit College of Clermont.
3. D. Jones, *The Secret History of White-Hall,* 1697, p. 41.

" Not satisfied with confession, preaching, and instruction, whereby they had acquired unexampled influence, they formed in Italy and France, in 1563 several ' Congregations ', i. e. clandestine meetings held in subterranean chapels and other secret places. The congregationists had a sectarian organization, with appropriate catechisms and manuals, which had to be given up before death, wherefore very few copies remain. " [4]

To show the further similarity of the Jesuit-Judaic-Masonic-Gnostic-Brahmin-Illuminati theology we now quote from a MS. in the library of the Rue Richelieu at Paris entitled *Histoire des congregations et socialites jésuitiques depuis* 1563 *jusqu'au temps présent* (1709). [5]

" *Initiation.* — From this, as well as other works, we gather some of the ceremonies with which aspirants were initiated into the Order. Having in nearly all Roman Catholic countries succeeded in becoming the educators of the young, they were able to mould the youthful mind according to their secret aims. If then, after a number of years, they detected in the pupil a blind and fanatic faith, conjoined with exalted pietism and indomitable courage, they proceeded to initiate him; in the opposite case, they excluded him. The proofs lasted twenty-four hours, for which the candidate was prepared by long and severe fasting, which, by prostrating his bodily strength, inflamed his fancy, and, just before the trial, a powerful drink was administered to him. Then the mystic scene began — diabolical apparitions, evocation of the dead, representations of the flames of hell, skeletons, moving skulls, artificial

4. Heckethorn, *Secret Societies of all Ages and Countries,*. vol. II, p. 296.

5. Schaff-Herzog, *The Encyclopaedia of Religious Knowledge.* Art. Jesuits.

thunder and lightning, in fact, the whole paraphernalia and apparatus of the ancient mysteries. If the neophyte, who was closely watched, showed fear or terror, he remained for ever in the inferior degree ; but if he bore the proof well, he was advanced to a higher grade.

" At the initiation into the second degree *(Scholastici)* the same proofs, but on a grander scale, had to be undergone. The candidate, again prepared for them by long fastings, was led with his eyes bandaged into a large cavern, resounding with wild howlings and roarings, which he had to traverse, reciting at the same time prayers specially appointed for that occasion. At the end of the cave he had to crawl through a narrow opening, and while doing this, the bandage was taken from his eyes by an unseen hand, and he found himself in & square dungeon, whose floor was covered with a mortuary cloth, on which stood three lamps, shedding a feeble light on the skulls and skeletons ranged around. This was the Cave of Evocation, the Black Chamber, so famous in the annals of the Fathers. Here, giving himself up to prayer, the neophyte passed some time, during which the priests could, without his being aware of it, watch his every movement and gesture. If his behaviour was satisfactory, all at once two brethren, representing archangels, presented themselves before him, without his being able to tell whence they had so suddenly started up, — a good deal can be done with properly fitted and oiled trap-doors, — and, observing perfect silence, bound his forehead with a white band soaked with blood, and covered with hieroglyphics; they then hung a small crucifix round his neck, and a small satchel containing relics, or what did duty for them. Finally, they took off all his clothing, which they cast on a pyre in one corner of the cave, and marked

his body with numerous crosses, drawn with blood. At this point, the hierophant with his assistants entered and, having bound a red cloth round the middle of the candidate's body, the brethren, clothed in bloodstained garments, placed themselves beside him, and drawing their daggers, formed the steel arch over his head. A carpet being then spread on the floor, all knelt down and prayed for about an hour, after which the pyre was secretly set on fire ; the further wall of the cave opened, the air resounded with strains, now gay, now lugubrious, and a long procession of spectres, phantoms, angels, and demons defiled past the neophyte like the ' supers ' in a pantomine. Whilst this farce was going on, the candidate took the following oath : —' In the name of Christ crucified, I swear to burst the bonds that yet unite me to father, mother, brothers, sisters, relations, friends ; to the King, magistrates, and any other authority, to which I may ever have sworn fealty, obedience, gratitude, or service. I renounce... the place of my birth, henceforth to exist in another sphere. I swear to reveal to my new superior, whom I desire to know, what I have done, thought, read, learnt, or discovered, and to observe and watch all that comes under my notice. I swear to yield myself up to my superior, as if I were a corpse, deprived of life and will. I finally swear to flee temptation, and to reveal all I succeed in discovering, well aware that lightning is not more rapid and ready than the dagger to reach me wherever I may be. '

" The new member having taken this oath, was then introduced into a neighbouring cell, where he took a bath, and was clothed in garments of new and white linen. He finally repaired with the other brethren to a banquet, where he could with choice food and wine compensate himself for his long abstinence, and the horrors and fatigues he had passed through. "

" In 1614, there was published at Cracow what purported to be the Secret Instructions given to members of the Society of Jesus. It is said that Hieronymus Zahorowski, who had recently severed his connection with the society, published the book with the co-operation of Count George Zbaraski and other Polish enemies of the order but the repudiation of the work by the society is no conclusive evidence of its spuriousness as it has been its policy from the beginning to deny all discreditable reports and to take the chance of being proved unveracious. " [6]

It will suffice to give the headings of the chapters forming the *Book of Secret Instructions of the Society of Jesus.* [7] " The Preface specially warns superiors not to allow it to fall into the hands of strangers, as it might give them a bad opinion of the Order. The Chapters are headed as follows : — I. How the Society is to proceed in founding a new establishment. — II. How the Brethren of the Society may acquire and preserve the friendship of Princes and other distinguished Personages. — III. How the Society is to conduct itself towards those who possess great influence in a state ; and who, though they are not rich, may yet be of service to others. — IX. Hints to Preachers and Confessors of Kings and great personages. — V. What conduct to observe towards the clergy and other religious orders. — VI. How to win over rich widows. — VII. How to hold fast widows and dispose of their property. — VIII. How to induce the children of widows to adopt a life of religious seclusion. — IX. Of the increase of College revenues. — X. Of the private rigour of discipline to be observed by the society. — XI. How ' Ours ' shall con-

6. Schaff-Herzog, *op. cit.,* Art. Jesuits.
7. Heckethorn, *op. cit.,* vol. II, p. 302.

duct themselves towards those that have been dismissed from the society. — XII. Whom to keep and make much of in the society. — XIII. How to select young people for admission into the society, and how to keep them there. — XIV. Of reserved cases, and reasons for dismissing from the society. — XV. How to behave towards nuns and devout women. — XVI. How to pretend contempt for riches. — XVII. General means for advancing the interests of the society.

" The intermeddling of this society in the affairs, political, ecclesiastical and civil, of many countries, is related in numerous works, and repeatedly produced the suppression and expulsion of the order, though it constantly reappeared with new names. In 1716 the French army was infested with Jesuitical and anti-Jesuitical societies. The Parliament of Paris suppressed them in 1762.

" They were abolished by papal bull in 1773 at the demand of France, Spain, Portugal, Parma, Naples and Austria. They are, however, still to be found everywhere, and they hold considerable property in England. A modern writer justly calls them the ' Black International. ' "

Historically, the Jesuits are given credit for the Gunpowder Plot of 1605, fomenting the Thirty Years war, the encouragement of the aspiration of Mary Stuart which led to her execution, the Revocation of the Edict of Nantes by Louis XIV, 1685, and numerous other great events of history.

The Sanfedesti. was founded at the epoch of the suppression of the Jesuits for the defence of religion, the privileges and jurisdiction of Rome and the temporal power of the popes. Their successors were the Calderari, referred to in Chapter LXX.

The Generals of the Jesuits have been as follows :

1. Inigo de Loyola (Spaniard) 1541-1556
2. Diego Laynez (Spaniard) 1558-1565
3. Francisco Borgia (Spaniard) 1565-1572
4. Eberhard Mercurian (Belgian Jew). 1573-1580
5. Claudio Acquaviva (Neapolitan) .. 1581-1615
6. Mutio Vitelleschi (Roman) 1615-1645
7. Vincenzio Caraffa (Neapolitan) ... 1646-1649
8. Francesco Piccolomini (Florentine). 1649-1651
9. Alessandro Gottofredi (Roman) .. 1652
10. Goswin Nickel (German) 1652-1664
11. Giovanni Paolo Oliva (Genoese) Vicar-general and Coadjutor, 1661 ; General 1664-1681
12. Charles von Noyelle (Belgian) 1682-1686
13. Tirso Gonzales (Spaniard) 1687-1705
14. Michael Angelo Tamburini (Modanese) 1706-1730
15. Franz Retz (Bohemian) 1730-1750
16. Ignazio Visconti (Milanese) 1751-1755
17. Alessandro Centurioni (Genoese) .. 1755-1757
18. Lorenzo Ricci (Florentine) 1758-1775

Vicars-general

a. Stanislaus Czerniewicz (Pole).. 1782-1785
b. Gabriel Lienkiewicz (Pole) 1785-1798
c. Franciscus Xavier Kareu (Pole). (General in Russia, 7th Mar. 1801) 1799-1802
d. Gabriel Gruber (German) 1802-1805

19. Thaddaeus Brzozowski (Pole) 1805-1820
20. Aloysio Fortis (Veronese) 1820-1829
21. Johannes Roothaan (Dutchman).. 1829-1853
22. Peter Johannes Beckx (Belgian)... 1853-1887
23. Antoine Marie Anderledv (Swiss).. 1887-1892
24. Louis Martin (Spanish) 1892-1906
25. Francis Xavier Warnz (German).. 1906-1914
26. Vladimir Ledochowski (Pole) 1915-

CHAPTER XXXVI

THE DEFENDERS

(ROMAN CATHOLIC)

(Founded 1562)

This Irish Catholic organization, similar to that of the Spanish Guarduña, was founded in 1562 by Roger Moore behind whom were French and Spanish Jesuits.

According to Captain Pollard, author of *The Secret Societies of Ireland,* " The nominal function of the Defenders was the protection of the fugitive priests during the period of proscription and the holding of the passes while Mass was celebrated in some mountain glen. The enemies of the faith being the Protestants, and the Protestants standing for the Constitutional authority of Britain, the Defenders soon became a criminal association of law-breakers and banditti. " [1]

In 1641 they rose and massacred many Protestants, but were duly crushed by Cromwell in 1649.

This Irish Catholic element was already opposed by the Roman Catholic Archbishop Plunket, of whom Captain Pollard writes : " Archbishop Oliver Plunket, Roman Catholic Primate of Ireland, who had attempted to put down the criminal association of Defenders in

1. Pollard, *The Secret Societies of Ireland,* p. 2. *et seq.*

the South of Ireland, was accused by the infamous Oates; and at his trial at Westminster certain of these Irish priests, who had been censured by him, gave false evidence against him. The Archbishop, though innocent, was, through the false evidence of these members of the secret society, sentenced and duly hanged at Tyburn. "

ASSOCIATIONS OF THE 17TH CENTURY

CHAPTER XXXVII

ANCIENT ORDER OF HIBERNIANS (A. O. H.)

(ROMAN CATHOLIC)

(Founded 1641)

In *The Secret Societies of Ireland* Captain Pollard writes that, founded in 1641, "The notorious modern society known as The Ancient Order of Hibernians is the direct successor of the original society of Defenders ; in common with its ancestor it attempts to enable the clerics to exercise control in politics.[1] It claims in its own official history, published in 1910, to be the oldest secret society in Ireland. Independent researches show that the claim is sound and that the present A. 0. H. is the descendant of certain criminal organizations of the past. The open admission of this chain of descent by its own historian is important. American sources trace the A. 0. H. to 1565 but the date 1641 is that more commonly accepted. "[2]

" The Jesuit influence in the development of the Defenders was reinforced, and their ceremonies and symbolism slowly changed to an elementary ritual

1. Pollard, *op. tit.,* p. 3.
2. *Ibid.,* p. no.

closely modelled on that of the ceremony of initiation to the Society of Jesus of the period. This ritual has descended with many accretions and modernisations to the present time ; and the American branch of the Ancient Order of Hibernians, misled by it, traces its origin back, not to 1641 and the Guarduña, but to 1563 and the foundation of the Society of Jesus. [3]

" The A. 0. H. of America is powerfully organized and has over six thousand lodges, and it is said by Heckethorn to be divided into two degrees ; in the first no oath is exacted and no real secret communicated. The second or inner degree is confined to officials, who receive their passwords and signs from the Board of Erin in Ireland, who send an emissary every three months. " [4]

In 1878, the American order split into two groups. Shortly afterwards the Irish followed suit.

" In America the breach was later healed, but in Ireland it continued until 1902, when a conference was called and both parties agreed to work under a joint board of control representing both sections. This board was termed the A. 0. H. Board of Erin. " [5]

Another split, occurring in 1905, lasted two years.

" Ten years ago, the real A. 0. H. of Ireland represented a powerful Nationalist weapon, hostile to the forces of extremism and devoted to the Irish Parliamentary party, but the Board of Erin A. 0. H. was revolutionary. " [6]

3. Pollard, *op. cit.,* p. 8.
4. *Ibid.,* p. 115.
5. *Ibid.,* p. 113.
6. *Ibid.,* p. 115.

For root of this movement see Chapter XXXVI.

CHAPTER XXXVIII

JANSENISM

(Founded 1638)

This was a peculiar form of Calvinism inaugurated by Cornelius Jansenius (1585-1638) from Louvain in the Netherlands.

The doctrine of Jansenism is exposed in a work called *Augustinus,* written by Jansenius, and published after his death in 1640.

According to Jansenius' theory of Predestination, man was either saved or damned according to God's own will, regardless of his merits or demerits.

From the Low Countries, Jansenism penetrated into France and its chief centre was in the Port Royal abbey near Paris. It was Duvergier de Hauranne who had been a great friend of Jansenius during their student days who, as abbot of Saint Cyran, introduced Jansenism into Port Royal.

Antoine Arnauld was the leader of the Jansenists and was followed by Pasquier Quesnel. Many great minds of the seventeenth century were Jansenists, among them Le Maitre de Sacy, Blaise Pascal, Lancelot, Nicole and Fontaine, Secretary of State of Louis XV.

Jansenism, which had undergone severe treatment in France under Louis XIV, revived under the Regency

in 1715, and found supporters among the learned and the high clergy against the policy of the Pope.

It is during this period that among the Jansenist sectarians there arose the strange occurrences practised by what is known as the Convulsionaries of St. Médard.

The Jansenist party was very rich thanks to the *boîte à Perrette* (Perrette's box). This was a special fund whence Jansenism took out all the money for its political and other needs. It had taken its name from the servant of Mr. Nicole, a leading Jansenist, who had started the fund and confided the care of it to his servant. In 1778 it amounted already to 1100 livres and in 1865 was still very substantial.

Modern Jansenism, which, since the 18th century, had its chief seat in the Netherlands, principally Utrecht, joined in 1889 the German party of the Old Catholics founded in 1871 which, supported by Bismarck, had been one of the elements leading him to his Kul¬turkampf policy against the Catholic Church and institutions.

1. For the root of this movement see Chapter X.
2. For the development of this movement see Chapter XLII.

CHAPTER XXXIX

CAMISARDS OF THE CEVENNES

(Originating 1688)

The Camisards were actually a survival of the Wal¬denses and the Pastoureaux.

Calmeil, an authority on mental aberrations quoted by Madden in *Phantasmata*[1], thus describes the characteristics of the Camisard movement: — " The prophetic madness (of the Camisards) made its appearance in Dauphiné and Vivarais in 1688 ; it very soon spread itself over a vast number of places, and continued without any interruption among the Calvinists for nearly twenty years.

" It was especially in the course of the year 1689, that the phenomena of theomania excited the greatest astonishment and rose to the height of its violence. The theomaniacs could then be counted by hundreds ; men, women, girls, boys, young children, all of them believed they were inspired and imbued with the breath of the Holy Spirit.

" The punishment of fire, the rack, the torture of the *pendaison,* even the massacres performed by armed troops, whose efforts were directed to the extermination

1. Madden, *Phantasmata,* vol. II, p. 530 ; quoting *De la Folie,* by L. F. Calmeil (1845), vol. II, p. 304.

of the pretended prophets, the military executions, all the torments that it was possible to invent, to repress the violence of this religious fanaticism, only augmented the force of the evil which they were employed to abate or suppress.

" When, towards the beginning of the eighteenth century, the Calvinists rose up in good earnest to constitute small bodies of troops, and to dispute inch by inch the soil which had given them birth, with the king's soldiery, by whom they were confronted, this war of extermination was preceded by the apparition of a sort of swarm of pretended prophets and prophetesses. Towards 1701, at one time two hundred of the inspired, who had fallen into the hands of their enemies, were sent to the galleys.

" The madness of the theoma,niacs was less talked of during the years 1703 and 1704 than it had been previously; but it is certain that all the armed bands who contended with the royal troops for those two years, never took the field except at the instance of some inspired celebrities. And it is certain that the words of those prophets were listened to as if they had emanated from the mouth of the Holy Spirit; that the inspirations of these monomaniacs habitually decided either the life or death of the Catholics who fell into the power of the Protestants ; and there was often at that time to be seen the same person fulfilling among the Camisards the functions of a prophet, and the functions of a commander.

" It was not till the year 1704 that the Marechal de Villars had the charge of the command in Langue¬doc; this Marechal saw, nevertheless, entire cities infested with theomania. " [2]

2. Madden, *op. cit.,* vol. II, p. 532 *et seq.*

" It was towards the latter end of 1706 that they (the Camisards) came to England, from the mountains of the Cevennes, where their countrymen had for a considerable time maintained a contest with the troops for the persecuting Louis XIV. As exiles for conscience ' sake, they were treated with respect and kindness ; but they soon forfeited all claim to respect by the folly or knavery of their conduct. Of this group Elias Marion was the prominent figure ; the others acting only subordinate parts. He loudly proclaimed that he was the messenger of Heaven, and was authorised to denounce judgments, and to look into futurity. All kinds of arts were employed by Marion and his associates to excite public attention — sudden droppings down as though death-struck; sighs and groans, and then shrieks and vociferations, on recovering; broken sentences, uttered in unearthly tones ; violent contortions ; and desperate strugglings with the spirit, followed by submission and repentance ; were all brought into play. The number of the believers in their power soon became considerable...

" After a time the sect which they had formed died away, but its ruin was less to be attributed to the punishment of the prophets, or the recovery of reason by their votaries, than by a report which was spread that they were nothing more than the instruments of designing men, who wished to disseminate Socinianism, and destroy orthodoxy. " [3]

3. *Ibid.,* quoting *Sketches of Imposture, Deception and Credulity,* Lond., 1836, p. 42.

For root of this movement see Chapter XXIII, Waldenses. For development of this movement see Chapter XLII.

ASSOCIATIONS OF THE 18TH CENTURY

CHAPTER XL

THE RITE OF SWEDENBORG OR ILLUMINATI OF STOCKHOLM

(Founded 1721)

Emmanuel Swedenborg was born on Jan. 29, 1688, at Stockholm. His father, Jasper Swedberg, was the son of Daniel Isaksson of Fahlun, Sweden. In 1719, Jasper Swedberg's family was ennobled by Queen Ulrika and his name was altered from Swedberg to Swedenborg. [1]

Emmanuel Swedenborg was initiated at Lund in 1706 and progressed to the higher degrees of the Templars as practised in Sweden.

In 1718, Colonel Baltzer Wedmar, in a Stockholm Lodge Lecture, said that Swedenborg was a Mason and that he had seen his signature at the Lodge at Lund. These assertions were confirmed by King Gustavus III.

Founded in 1721, [2] the Rite was first introduced into England by Chastanier, Springer (Swedish Consul), C. F. and August Nordenskjold and others who were

1. U. S. E., *Emmanuel Swedenborg, the Spiritual Columbus.*
2. Sedir, *Histoire des Rose-Croix,* p. 112.

members of the first Swedenborgian Society in London known as the Theosophical Society of the New Jerusalem, not to be confused with the Rite of French Theosophists.

The rite was carried from London to the Americas by a Swedenborgian Minister, Brother Samuel Beswick. He lived at Strathroy, Canada, and was the author of a work upon the Swedenborgian Rite. This rite, called the *Illuminati of Stockholm,* was well known until the middle of the 18th century when it amalgamated with that of Zinnendorf.

What is properly known as the rite of Swedenborg was another modification of the order of the Illuminati of Avignon effected by the Marquis de Thome, in 1783, wherein he endeavoured to restore the true meaning of the doctrine of the Swedish mystic. [1]

1. Mackey, *Lexicon of Freemasonry,* p. 301.
2. For root of this movement see Chapter XXII.
3. For development of this movement see Chapter XCVI.

CHAPTER XLI

SUPREME CONSEIL AND GRAND ORIENT DE FRANCE

(Founded 1725)

SOVEREIGN GRAND COMMANDER,
SUPRÊME CONSEIL 1929,
M. RENE RAYMOND.

Freemasonry was introduced in France in about 1730, some say 1725.

Its implantation bore a singular character. Due to the time of exile spent in France by Queen Henrietta, widow of Charles I (1649), English ways and customs had become fashionable among the members of the French aristocracy. The exiled English Royal Family and their adherents, warmly welcomed by the Jesuits of France, plotted in secret to regain the throne for Charles II. Later, when the Catholic King James II was also overthrown in 1688, he found refuge in France and his son, The Pretender, and later his grandson, Charles Edward, headed numerous plots fomented to enable them to regain their father's and grandfather's throne from William of Orange.

Meanwhile Masonry had been instituted in England (1717) and introduced in France in 1730. The Jacobites, partisans of the Pretender, secretly plotting as

they constantly were, found the newly created Masonic lodges a ground no less well adapted to serve their ends than the Jesuits' colleges whence all their schemes emanated.

Lodges, having thus become fashionable resorts for French aristocrats, presented a double aspect, one which might almost be termed theatrical, inasmuch as the comedy of equality between the lord and his varlet was enacted in the Lodge, and the other far more serious was of a political character. This latter aspect of budding English symbolic Freemasonry in France was anxiously watched by the minister Cardinal de Fleury who ordered its suppression in 1737. Up to that time the French lodges that had been formed considered themselves as depending from the English Grand Lodge, had an English Grand Master and were confining their activities to the practice of the three grades of Blue Masonry.

Then appeared the would-be reformers of Masonry. At their head, in France, was the Chevalier de Ramsay, and with their advent came the innovation of a fourth grade followed by others. This was the beginning of Scotch Masonry whose unavowed aim seems to have been to interpose itself between the existing Lodges and the governing Grand Lodge of France.

De Ramsay, who was one of the foremost exponents of Scotch Rites and already dreamed of the Universal Masonry of Albert Pike, exposed some of his theories in his famous Discourse made in 1740.

By that time, the Grand Lodge of France, known as the Grand English Lodge of France, was no longer headed by an English Grand Master, but by the Duc d'Antin who was succeeded by Louis, Prince de Bourbon, Comte de Clermont, who held the office of Grand Master from 1743 until 1771. During his Grand Master-

ship, in 1754, the name Chapter of Clermont was given to what might be called an offshoot of the Primitive French Masonry on which, later, the Chevalier de Bonneville grafted some additional degrees. This name " Chapter of Clermont " has been the cause of much confusion arising from the fact that a Jesuit college founded in Paris, in 1550, also bore the name of Clermont College and had been a centre for Jacobite secret plotting against the Protestant rulers of England.[1]

This grafting of higher degrees on those of Symbolic or Blue Masonry gave Scotch Masonry its vitality and strength and a continual superposition and absorption of one rite, to and by another, took place.

The period during the Grandmastership of the Comte de Clermont was eventful for the craft. A masonic writer, William H. Peckham, in his work on Scottish rites, gives a succinct but clear sequence of some of the changes undergone by Masonry in France mentioning Thory, Le Blanc, de Marconnay, Ragon and Clavel as his sources. Thus we learn that the English Grand Lodge of France became the " Grande Loge du Royaume " in 1756, and declared itself independent; further, that an inner body known as the Supreme Council of the Emperors of the East and West had been founded in 1754 by the Chevalier de Bonneville. It had its chamber in the Grand Lodge of France and, likewise, was under the authority of the Grand Master

1. Rev. E. Cahill, S. J., *Freemasonry and the Anti-Christian Movement,* p. 213, definitely refutes the story of certain Masonic authorities by whom it has been alleged that The Chapter of Clermont was founded in the Jesuit College of that name. He states that it was " founded in 1754 and was named the Chapter of Clermont' manifestly borrowing its name from the title of the Masonic Grand Master who in fact became its head. "

Comte de Clermont whose substitute Chaillon de Joinville was also that of the Council.

The Supreme Council of the Emperors of the East and West practised twenty-five degrees.

As to the disorders in the bosom of Masonry they are attributed to the negligence of the Comte de Clermont who, in 1744, had ceased to take much interest in the Lodges and delegated his authority to two appointees, one a banker named Baure and the other a dancing master by the name of Lacorne who sold charters and degrees. The latter caused a scission in the Grand Lodge whose members rejected him and he formed an independent Grand Lodge. Both these Grand Lodges, as also the Council of the Emperors of the East and West, constituted Lodges and granted charters throughout the kingdom, but in 1772, the Council united again with the primitive Grand Lodge as of yore, and becoming one body they practised the right of perfection of twenty-five degrees. At that time, the Grand Master was the Duc de Chartres, later Philippe Egalité, Duc d'Orleans, who had succeeded the Comte de Clermont in 1771.

But ten years previously, on August 29, 1761, a Jew, Stephen Morin, had obtained a charter from the Council of the Emperors of the East and West and had gone to America as Grand Inspector General. There he founded what is now known as Scottish Bites. Morin held his authority from the Comte de Clermont who, at the request of Lacorne, charged him with establishing Masonry in all parts of the world. His patent was signed by Chaillon de Joinville, Prince de Rohan, Lacorne, Savalette de Buckolay, Taupin, Brest De La Chaussée, Count de Choiseul, Chevalier de Lenoncourt and D'Aubertin [2].

2. Wm. Peckham, *Ancient and Accepted Scottish Rite.*

The early history of French Freemasonry is a maze of quarrels, but finally, in 1766, under the auspices of a new *Grande Loge Nationale de France,* afterwards called the *Grand-Orient,* a representative system was at last adopted but the quarrels continued, the Orient and the original Grand Lodge being each supported by a separate Rosicrucian organization besides its own proper lodges. [3]

In contradiction to other masonic authorities, Yarker makes the assertion that the primitive Scottish Rite of 33 degrees was established at Namur in 1770 by Marchot and in 1787 united with the Grand Orient.[4]

In *he Culte de la Nature dans la Franc-maçonnerie Universelle* (page 143) D. Margiotta states that Adam Weishaupt and his favorite, Baron von Knigge, introduced the organization of the Holy Vehm as well as certain legends of Illuminism into Masonry in 1783. The only persons exempted from the jurisdiction of this terrible court of " Justice ", the Holy Vehm, were the clergy, women and children, Jews and heathens and certain members of the higher nobility.

The Revolution issued from the Masonic Lodges, said Lombard de Langes. France, in 1789, counted over 2,000 lodges affiliated to the Grand Orient : The adepts numbered over 100,000. The first events of 1789 were but Masonry in action. All the Revolutionaries of the Constituent Assembly were 3rd degree initiates.

In the Viennese Freemasonic newspaper of December 1927, the Freemason Arthur Singer of Budapest publishes the following interesting document which he claims to have taken from a book by Comte Vogt

3. *Encyclopaedia Britannica,* Art. Freemasonry.
4. John Yarker, *The Arcane Schools,* p. 479.

d'Hunolstein, which appeared in 1864 under the title *Unpublished letters of Marie-Antoinette.*

It is a letter from the unhappy queen to her sister Marie Christine.

Translation.

" I believe that as far as France is concerned, you worry too much about Freemasonry. Here, it is far from having the significance that it may have elsewhere in Europe ; here everything is open and one knows all. Then, where could the danger be ?

" One might well be worried if it were a question of a political secret society. But on the contrary the government lets it spread, and it is only that which it seems : an association, the objects of which are union and charity. One dines, one sings, one talks, which has given the king occasion to say that people who drink and sing are not suspect of organizing plots. Nor is it a society of atheists, for, we are told, God is on the lips of all. They are very charitable. They bring up the children of the poor and dead members, they endow their daughters. What harm is there in all that ?

" A short time ago the Princess de Lamballe was named Grand Mistress of a Lodge. She told me all the charming things they said to her. Many glasses were emptied, many verses sung. Then two good young maidens were endowed. Admitted. One can do good without all that fuss : but one must let everyone act according to their wishes, the more so when good only only results. "

The letter sounds as if it had been written yesterday by one of our good English Masons concerning English Freemasonry.

Masonry in France became dormant during the French Revolution, but in 1799, a national union was effected

by Roettiers. No sooner, however, was this done, and the statutes, originally based on the English constitutions thoroughly revived, than French masonry again suffered from an invasion of mysticism, — first in the form of the Scottish Philosophic Rite (including such profundities as the luminous ring and the white and black Eagle), and secondly in the American Ancient and Accepted Scottish Rite of 33 degrees, which the charlatan De Grasse-Tilly expounded with great success but which in 1804 was amalgamated with the Grand Orient, the great Marshals Massena and Kellerman being then the leading members of the two bodies. The union did not last, as Napoleon disliked the constitution of the Supreme Council which was largely influenced by the aristocracy. His brother, Joseph, assisted by Murat and Cambacérès, was allowed to take office in the older organization. During the reactionary Catholic policy of the Grand Master Murat the younger (1852-62), the liberties of the Orient were greatly interfered with and its funds almost exhausted. Since then it has slowly recovered. [5]

Murat was succeeded by General Magnan who had been appointed by Napoleon III to group all Masonic bodies into one. This he succeeded in doing in 1862 with the exception of Scottish Rites, then under Jean Baptist Viennet, which still held aloof.

In 1868, the *Supreme Conseil* (of Scottish Rites) and the *Alliance Israelite Universelle* became merged in the person of the Jew Adolphe Crémieux who was president of both.

We must not omit to mention that Crémieux was also a member of the Rite of Mizraim which in 1862 was absorbed by the Grand Orient of France.

5. *Enc. Brit., op. cit.*

On attaining the 18th degree, a Grand Orient Mason automatically becomes a member of the *Alliance Israelite Universelle.*

The Grand Orient ceased to require belief in a personal God as a test of membership in the year 1877.

From the political movements, the origins of which can be traced to the influence of the *Grand-Orient de France,* one is forced to believe it to be a political organization. [6]

The following quotations from the speech made by Domenico Anghera, Grand Master of the Supreme Council of Scottish Rites when conferring on General Giuseppe Garibaldi the 33rd degree and administering his oath of allegiance, are here of interest in view of the connection of the two masonic powers in France.

Translation : [7]

"... Our first step, as builders of the new temple to the felicity of human glory, must be destruction. To destroy the present social state, we have suppressed religious teaching and the individual rights of persons. As we have overthrown the temporal power of the Pope, our most terrible and infamous enemy, by means of France and Italy, we must now break France, the strongest prop of the spiritual power. That we must do with the help of our own power and that of Germany. " *(This speech was made before the Franco-Prussian War of* 1870).

" Brother, thou hast finished thy instruction as chief of Freemasonry. Pronounce thy supreme oath.

' I swear to recognize no fatherland but that of the

6. Gould, *Hist. of Freemasonry,* vol. III, p. 179.

7. Domenico Margiotta, *Le Culte de la Nature dans la Franc¬ maçonnerie Universelle,* p. 45 *et seq.*

world. I swear to work hard, everywhere and always, to destroy frontiers, borders, boundaries of all nations, of all industries, no less than of all families. I swear to dedicate my life to the triumph of progress and universal unity and I declare to profess the negation of God and the negation of the soul'.

" And now, Brother, that for thee, fatherland, religion and family have disappeared for ever in the immensity of the work of Freemasonry, come to us, illustrious, most puissant and very dear Brother and share with us the boundless authority, the infinite power that we hold over humanity.

" The only key of progress and happiness, the only rules of good, are thy appetites and instincts " (Compare with 0. T. 0. Chapter CX).

(For the Esoteric explanation of the Masonic Motto " Deus Meumque Jus " and the Masonic three dots ∴ see chapter on Symbolism).

On the 4th Sept. 1870, the Second Empire fell at the battle of Sedan. The International and Freemasonry seized power, calling their government " The Government of National Defence ", and that same day the handpicked ministry of Freemasonry was constituted with Leon Gambetta as Minister of the Interior. Its eleven members, all deputies of Paris had, according to him, been acclaimed by the people. They were : — Emmanuel Arago, Crémieux, Jules Favre, Ferry, Gambetta, Garnier-Pagès, Glais-Bizoin, Pelletan, Picard, Rochefort, Jules Simon.

Nine of them at least were Freemasons, three were Jews — Crémieux, Glais-Bizoin and Gambetta. The Mayor of Paris, Etienne Arago, nominated twenty other mayors to provincial posts, twelve of whom were prominent Freemasons, the others being merely nonentities.

The fourth of September was the nominal proclamation of the Republic, but that date marked the actual seizure of power in France by Freemasonry just as the 20th of September of the same year marked its seizure of power in Italy.

Then came the " Commune ", famous through history for its revival of the atrocities of the first French Revolution of 1793.

Slaughter, ruin, torture, all again perpetrated in the name of the people who mutely suffered and died that the Men of Destiny might rule upon the earth I

For root of this movement see Chapter XXVI.
For development of this movement see Chapter LIII.

CHAPTER XLII

THE CONVULSIONARIES OF ST. MÉDARD

(Founded 1731)

St. Médard was the name of a cemetery in Paris wherein was the tomb of a famous Jansenist, the deacon François de Paris, and it was said that miracles of all descriptions took place there.

The first recorded case of convulsions in the St. Médard cemetery occurred in August 1731.

On this subject, Madden tells us the following : —

" The tomb of the deacon Francois became the scene of wonderful cures, and some very remarkable conversions, which were reputed miraculous. People who came there, especially afflicted with nervous disorders, appear to have been affected in a singular manner, some with cataleptic, others with hysteric and convulsive symptoms. [1]

" The *convulsionnaires* exhibited not only occasionally, but frequently, all the phenomena which are ascribed by mesmerists to animal magnetism, somnambulism, ecstasies, raptures, submission of the will and the senses to the power of the volition of another person, connected in some way with the dominant idea

1. Madden, *Phantasmata,* vol. II, p. 541.

which possessed their minds at the time of falling into the trance. Increased subtlety of thought, quickness of perception, heightened powers of imagination, a vivid energizing influence, fraught with enthusiasm and even eloquence ; claims to clairvoyance, to communion with another world, to ' spirit life ' ; all these phenomena were to be found too, though not all in the same individual, in occasional instances in this epidemic of convulsive theomania...

" Till the month of August, 1731 ", says Picart, " the wonders wrought at the burying place of the deacon Paris were not accompanied with any considerable difference from those mentioned in Scripture or ecclesiastical history. Those who were afflicted with sickness, and begged the holy deacon's intercession, were laid upon or under his tomb-stone, which was raised from the ground, and were cured. But in August, 1731, God was pleased to work his miracles in a different manner ; violent pains, agitations of the body, extraordinary convulsions, were the means by which the sick were healed, not all at once, but gradually. This happened to one Abbe Becheran, to Chevalier Follard, an ancient officer in the army, and to several others. The number of people afflicted with convulsions increased so fast, and consequences of the meetings at the tomb appeared, or were represented to the King, so dangerous, that on the 27th of January, 1732, he issued an order to shut up the little churchyard belonging to St. Medard's parish, where M. de Paris was buried, and to open it only when necessary for burials. Some weeks afterwards, the Abbe Becheran was arrested and confined at St. Lazare, and set again at liberty about three months after in June. But the miracles and convulsions did not cease upon these oppositions ; on the contrary, they daily spread further, and gained ground.

" Towards the end of the year 1732, those who were jn convulsions began to foretell what was to happen, to discover secrets, to make speeches, pathetic exhortations, sublime prayers; even those who at other times were wholly unable to perform any such things. [2]

" Montgeron informs us : ' There is nothing which the *convulsionnaires* did not undertake to mortify themselves, to break down and to enfeeble their bodies. The most of those from the time they had convulsions, hardly made use of a bed; they laid down with their clothes on, winter and summer, with only one covering, some lying on planks, and others on the bare ground, others on logs of wood, and some of them on bars of iron. '

" The fact is, not only the means used for effecting cures were evil in themselves, but many of the leading persons by whom the remedy of the *Grand Secours* was administered or superintended were persons of ill repute. [3]

" Montgeron reckons that four thousand enthusiasts were employed to kick, and to strike without cessation the infirm, and all those young girls who begged for the violence of their blows. ' They were not ashamed to maintain' says Calmeil ' that it was to be ignorant of pious and charitable duties, not to obey under these circumstances the desires of the *convulsionnaires* whilst the reasonable Jansenists repeated aloud, that it was only a frantic madness which could suggest to these young women to encounter such dangers, and make an excuse for the criminal barbarity of those who had the audacity to boast of the advantages of so scandalous a mode of mortification, or rather martyr

2. Madden, *op. cit.,* vol. II, p. 544.
3. *Ibid.,* p. 573.

dom, and the wickedness to consent to take on them the office of executioners'.

" An observer has recounted that a young girl named Jeanne Mouler, had insisted upon their administering to her as many as a hundred blows with an andiron, on the stomach, and that *a brother,* who had one day given her sixty, had caused a breach in a wall at the twenty-fifth blow, and then went on repeating the same violence on her person which had been previously inflicted upon her. Montgeron, acknowledging that he was the person designated ' the brother', who inflicted the blows, adds : ' The *convulsionnaire* continued to complain that the blows that I was giving her were so slight that they did not bring her any relief, and she forced me again to put the andiron into the hands of a large strong man... This person in no way spared her. Having seen, by the proof that I had already given, that he could not administer too violent blows, he bastinadoed her in so frightful a manner, always in the hollow of the stomach, that they shook the wall against which she was leaning. [4]

" The *convulsionnaire* made them immediately give her, with all their force, the hundred lashes that she had already asked for, counting as nothing, those sixty which I had already given her. '

" A physician, hearing an account of these things, maintained that they could not be true, as according to him it was physically impossible. He objected, amongst other things, that the flexibility and the softness of the skin and flesh, and all the other fibrous parts of which the skin and the flesh are essentially composed, are incompatible with a force and resistance so extraordinary... They allowed him to make an anatomical

4. Madden, *op. cit.,* vol. II, p. 579.

demonstration, to set forth all his proofs, and in the end, for reply, they said to him — Come and verify the facts — He hastened to do so, and at the very sight he was struck with astonishment. Scarcely believing his eyes, he begs to administer himself the *secours*... They immediately put into his hands the iron instruments, the strongest and the fittest to beat effectually ; He spared nothing, he struck with the greatest violence, he thrust into the flesh the instrument with which he was armed, he made it penetrate beyond the surface... Notwithstanding which, the *convulsionnaire* laughed at all his vain efforts ; all the blows which he gave her only served to do her good, without leaving the slightest impression, the least trace, or any vestige whatever, not only in the flesh, but even on the skin itself ".

Among other duly attested cases of torture to which the *Convulsionnaires* submitted the most astonishing are those of crucifixion and burning. [5]

Like the Fakirs of India, these people seemed to have achieved invulnerability and the power to defy nature ! Science, so far, has still to find a satisfactory explanation of this phase of phenomena.

Hippolyte Blanc, another writer, records the following observations : —

" The girl Sonet, nicknamed ' The Salamander', was seen to rest in the flames for 36 minutes on one occasion without sustaining any burns. [6]

" The mania of the *convulsionnaires* broke out at St. Medard, in the spring of 1731. The royal order, which caused the cemetery of St. Medard to be closed and the pretended miracles to cease, was issued in January, 1732. "

5. Hippolyte Blanc, *Le Merveilleux,* p. 118.
6. *Ibid.,* p. 114.

In 1733, the Duc d'Anjou, the infant son of Queen Marie Leckzinska and Louis XV, fell a victim to a Jansenist plot which caused his death.

In *Phantasmata,* already quoted, we read further :___.

" From 1732 onward the delirium of theomania began to manifest itself more signally than it had hitherto done, by ecstatic phenomena, and cataleptic symptoms, by predictions, and pretensions to miraculous operations, in the same way as the Calvinist *convulsionnaires* progressed in their fanaticism in the Cevennes, when they were interfered with by the civil authorities ; and many of their chiefs were imprisoned, as those of the Jansenists of St. Medard were immured in the Bastille, and the Bicetre. The plea or the pretext of persecution, and the consequent assemblage of the *convulsionnaires* of Paris in secret, concurred greatly and rapidly to augment the evils which it was intended to prevent by those governmental measures. And those evils were not effectually repressed during the following ten years. Nor were they totally then put a stop to. It was of no avail that, in the year 1762, the ' Grand Secours ' was forbidden by act of parliament.

" The insanity of the *convulsionnaires* ", says Hecker, " lasted without interruption until the year 1790. "

The *convulsionnaires* of St. Medard and the Camisards were only manifestations of Gnosticism such as have existed in the esoteric branches of various sects, religious and secret societies ever since the days of Paganism.

Among others can be mentioned :

The Albigenses, The Moravian Brethren,

The Anabaptists, the Baptists, the Quakers,

The Waldenses, the Shakers, the Methodists etc.

Their name is legion!

Sects rise, sects fall or fade away, but God remains.

CHAPTER XLIII

THE ROYAL ORDER OF SCOTLAND

(Founded 1750)

The Royal Order of Scotland is composed of two degrees — HRDM and RYCS — or those of Heredom and Rosy Cross.

The antiquity and origin of " Mother Kilwinning " is a favourite theme with Masonic authors according to whom the degree of Heredom of Kilwinning was founded in the reign of David I, King of Scotland, and that of Rosy Cross by Robert Bruce in 1314.

Robert Freke Gould, however, places the date of the foundation of the Royal Order of Scotland in " the middle of the last century ", and gives us the name of William Mitchell, a Scotsman who obtained his patent as its founder from the Provincial Grand Master of South Britain on July 22, 1750. [1]

1. Robert Freke Gould, *The History of Freemasonry,* Pub. 1887, p. 75.

CHAPTER XLIV

THE STRICT OBSERVANCE

(Founded 1751-52)

The following main facts concerning the Strict Observance are mostly gathered from the profusely documented work of R. Le Forestier who, having made a comprehensive study of the subject, took as one of his chief authorities Nettelbladt.

The Templar rite of the Strict Observance was founded in 1751 by Charles Gotthelf, Baron de Hund (born 1722) Chamberlain and Councillor of the Elector of Saxony, King of Poland, as well as Councillor of the Empress Maria Theresa.

In 1764, the Anglo-Jewish adventurer Leucht, variously known as Johnson, de Martin, Robert de Leichten, Becher, Despocher, de Bousch, Somery, Scheel and Koenig, made an attempt to amalgamate the Templar System of Clermont, the control of which he had seized the previous year from Rosa, with that of von Hund, with the view of dominating the latter also. In this he failed.

Rosa had been the Legate for Germany, Holland and the kingdoms of the north while, in Paris, the Comte de Clermont occupied a similar position with regard to France, Spain, Portugal and Italy.

The legend of the Strict Observance is very much involved. Stating that the Stuarts were the unknown superiors of the Order it claimed descent from Pierre d'Aumont, Banneret d'Auvergne, at the time of the death of the Grand Master Jacques de Molay and the successor of Beaujeu, Molay's nephew who, with two Commanders and five Knights had escaped to the Island of Mull where they encountered George Harris, the Grand Commander of Hampton Court, likewise a refugee. They elected d'Aumont Grand Master and adopted the costume and customs of Masons in memory of d'Aumont and his companions who, for two years, had lived thus in disguise while exercising the trade to earn a livelihood. Not daring to recruit openly, the Templars were eventually permitted to marry to perpetuate the order. For over 250 years, admission to the degree of Scotch Master had been restricted to the sons of Templars and only within the last 150 years had the secrets of this order been available to Scotch Masters born of free parents. D'Aumont was succeeded as Grand Master by Harris. " [1]

According to Le Forestier, again quoting Nettelbladt, the initiation ceremony ot the Strict Observance included the presentation to the postulant of a ribbon to which was appended a small cross which had been in contact with the Baphomet.[2]

At the Convent, sitting from June 4 to 24, 1772, at Kohlo in the Basse Lusace, it was decided to refuse further obedience to the illusive " Invisible Superiors" continually referred to by Hund, and the Duke Ferdinand of Brunswick (Luneburg) (1721-1792) was, with

1. R. Le Forestier, *Les Illumines de Baviere et la Franc-maconnerie Allemande,* p. 162.
2. *Ibid.,* p. 172.

the consent of the Banneret, elected *Magnus Superior Ordinis per Germaniam Inferiorem* and Grand Master of the United Lodges of Scottish Rites, the name of Strict Observance being abandoned as objectionable to Masons of other systems. From that time forward Hund's position in the order was purely an honorary one. [3]

3. R. Le Forestier, *op. cit.,* p. 175.

For root of this movement see Chapter XXII.
For development of this movement see Chapter XLVI I.

CHAPTER XLV

THE MARTINIST ORDER

(Founded 1754)

Martinez Paschalis first founded in Paris an order called the Elus Cohens or Priests, then in 1754 that of the Martinists. This order was reformed by Louis Claude de Saint Martin in 1775. It had ten degrees.

St. Martin was on intimate terms with the Illumine Jean Willermoz who presided at two of the Great Masonic Conventions — that of Les Gaules in 1768 and that of Wilhelmsbad in 1782 at which was voted the death of the King of France.

The Modern Martinist Order was established with three degrees in Paris in 1887 and was constituted in England in 1902.

Its Grand Master, Marquis Stanislas de Guaita, died in 1897 and was succeeded by T. Ch. Barlet whose successor was Dr. Encausse, generally known as Papus, who became the occult adviser of the ill-fated Czar Nicholas II.

Mr. A. E. Waite tells us that, while Papus was its Grand Master, a Martinist " Supreme Council " was founded with power for the formation of regular

1. Papus, *Martines de Pasqually,* p. 152.

lodges, male and female members being admitted on equal terms. This was in 1894. By the year 1899, there were general and special delegations of the Order established in a number 'of European Countries — Great Britain included — in the United States, the Argentine and Guatemala and even in more than one Oriental land.

As regards the Martinist relations with Masonry, Mr. Waite tells us on page 161, Vol. II, of his *New Encyclopaedia of Freemasonry* that Martinism " had of course shut its doors against Masons under authorized obediences. " Yet we are able to reproduce (see Appendix IV) a private letter, dated March 26, 1906, written by " Dorec " to Theodore Reuss 33° 90° 96°, English Mason, etc. in which the latter is incidentally informed " that John Yarker is our (' the Martinist') delegate in London. "

Another private letter in which Papus refers to himself as the Delegate of John Yarker for the Swedenborg Rite in France is also in existence. Such a correspondence with one of the most noteworthy Masons of their day does not look as if Mr. Waite's information concerning the alleged feud between Masonry and Martinism can have been very reliable !

The Martinist sign is ⁘

By 1920, Mr. Waite states that Martinism had abandoned the Rituals of 1887 and appeared to have become a clandestine organization!

For root of this movement see Chapter XXII.
For development of this movement see Chapter LI.

CHAPTER XLVI

THE ILLUMINATI OF AVIGNON

(Founded 1760)

The Illuminati of Avignon were founded in 1760 by Antoine Joseph Pernety, an unfrocked Benedictine, a Cabalist and alchemist. Modified in 1766 by Chastanier, one of the founders of the English Rite of Swedenborg, this rite was introduced into Paris in the Lodge Socrates of Perfect Union under the name of Theosophical Illumines. In 1770, Pernety, founded *La Grande Loge Ecossaise du Comtat Venaissin.* This Lodge was raided in 1774 and its papers confiscated by order of the Pope. It was revived in 1789 [1].

Among its members were Cagliostro and his friend Baron de Corberon, Mesmer, Marquis de Thome and the Marquis de Puysegur, self-styled Professor of " Mesmerism ".

In *Les Illumines d' Avignon* by Joanny Bricaud (page 103) we read that " today, its members having become affiliated to Martinism, the society has ceased to exist ". This author also states that the degree of Knight of

1. Marc de Vissac, *Dom Pernety et les Illumines d'Avignon,* 1906.

the Sun, founded by Pernety, which is divided into two degrees, forms now the 27th and 28th grades of Ancient and Accepted Scottish Rites. [2]

2. Joanny Bricaud, *Les Illumines d'Avignon,* p. 103.

CHAPTER XLVII

ANTIENT AND ACCEPTED SCOTTISH RITE (AMERICA). — ANTIENT AND ACCEPTED RITE (ENGLAND).

(Founded 1761)

SUPREME GRAND COMMANDER FOR THE SOUTHERN JURISDICTION OF THE UNITED STATES, 1929.
MR. JOHN H. COWLES.

The reader has already been made acquainted with the formation phase of this rite in Chapters XXVIII-XXX of this book. We are here therefore mainly concerned with the framework of the order.

This rite, of Jewish origin, has 33 degrees. They are named as follows : —

Symbolic or Blue Masonry : — the Craft Degrees. These are practically the same as in Lodges under the Grand Lodge of England, Scotland and Ireland.

1. Entered Apprentice
2. Fellow Craft
3. Master Mason

Red Masonry or Chapters : — these degrees are conferred in a Lodge of Perfection, the presiding officer must be of the 16th degree at least.

×4. Secret Master
×5. Perfect Master
×6. Intimate Secretary
×7. Provost and Judge
×8. Intendant of the Buildings
+9. Elected Knight of Nine or Elect of Nine
+10. Illustrious Master Elect of Fifteen
+11. Sublime Knight Elect
×12. Grand Master Architect
×13. Royal Arch of Enoch or Knight of the 9th Arch or Royal Arch of Solomon.
×14. Scottish Knight of Perfection or Grand Scottish Knight of the Sacred Vault or Sublime Mason.

A Council of Princes of Jerusalem confers the next two degrees : —

×15. Knight of the East or Knight of the Sword
×16. Prince of Jerusalem

A Chapter of Princes of Rose-Croix confers the next two degrees : —

×17. Knight of the East and West
○18. Knight of the Eagle and Pelican, Sovereign Prince Rose Croix of H. R. D. M.

Black Masonry, or Philosophical Lodges or Areopagi: these degrees are conferred in a Consistory of Princes of the Royal Secret.

○19. Grand Pontiff or Sublime Scotch Mason
○20. Grand Master of all Symbolic Lodges
+21. Patriarch Noachite or Prussian Knight
22. Prince of Libanus or Knight of the Royal Axe

×Of Illuminati Origin
○Of Templar Origin
+Of Jewish Origin

°23.	Chief of the Tabernacle	
°24.	Prince of the Tabernacle	
°25.	Knight of the Brazen Serpent	
°26.	Prince of Mercy or Scotch Trinitarian	
°27.	Sovereign Commander of the Temple	
28.	Knight of the Sun or Prince Adept	
°29.	Grand Scottish Knight of St. Andrew	
°30.	Grand Elected Knight Kadosch.	
	Illustrious Knight of the Temple	
	Knight of the White and Black Eagle	France
	Grand Elected Knight Kadosch	

"White Masonry is Administrative and consists of three degrees conferred by the Supreme Councils : —

31. Grand Inquisitor Commander
32. Sublime Prince of the Royal Secret
33. Sovereign Grand Inspector General [1]

In *A sketch of the Philosophy, Traditions, and records of the Masonic Order of the Red Cross of Constantine* by the Editor, (see *The Rosicrucian and Masonic Record,* page 204) we read : —

" The Premier Conclave of England, which has existed from time immemorial, gave rise, it is said, to the foundation of the Council of 'Emperors of the East and West ', a body which was established in Paris about the year 1758 and is considered as the parent of the Antient and Accepted Scottish Rite. (Compare with page 336).

" The Scottish Rite ", according to Le Forestier, " issued from the Chapter of Clermont, as a development of the Ramsay Rite. Its foundation dates from

1. *Encyclopaedia of Freemasonry, The Speculative Mason,* vol. 19, Jan. 1927.

1748 at which period it was introduced into Germany by Count de Schmettau. "[2]

The Supreme Council is the arch-stone of this edifice of degrees. It is composed of a minimum of nine and a maximum of thirty-three members, Grand Inspectors General of 33°. Is that a secret 33 ?[3]

In its present form, the Rite in France dates from 1804. " At that date the pecuniary situation of the Grand Central Lodge was however not up to its pretentions. It was already in debt. Brother de Grasse had personal debts and Brother Abraham was a man of venal character. The Grand Orient paid the debts of the Grand Scottish Lodge and of Brother de Grasse, making a life

2. R. Le Forestier, *Les Illumines de Baviere et la Franc-maçonnerie Allemande,* p. 145.

3. Blanchard, *Scottish Rite Masonry Illustrated,* 33°, vol. II, p. 451.

" But the one ' mission and object' (Mackey) of Masonry is kept steadily in view ; which is the worship of the god of this world, who is Satan, as the ' Grand Architect of the Universe ; ' and to accomplish this by inventing ' a religion in which all mankind agree ; ' and this, by putting all earth's religions upon a level, and uniting them together in Masonic worship, which is boldly avowed in rituals, lexicons, and philosophical degrees. This is (in *Revelation,* XIII, 14) called the image of the beast, made by ' them, that dwell on the earth' that is, everybody ; every creed, and no creed ; all who join the secret lodges. But this world-religion must have some form, and shape, to hold together ; and be taxed ; hence, it takes the form, or image, of the beast. Lodge despotism is as absolute as Romish despotism and is the image of it...

" Note now the profound craft, by which this is to be accomplished, viz., Masonry promises men salvation by ceremonies invented by men, administered by priests, and inhabited by devils. This is the sum and substance of all the false religions on earth, and will ultimately unite them against Christ. But the only opponent Masonry dreads is Christ, who refused to worship Satan, and his followers. "

pension of 800 francs to Brother Abraham and proposing the annexation of the Grand Central Lodge to the Antient and Accepted Scottish Rite among those recognized by the Grand Orient. " [4]

In 1804, in France, a Supreme Council of Sovereign Grand Inspectors General of the 33rd degree of the Antient and Accepted Scottish Rite was duly constituted. In the construction of this Council, Comte Alexandre F. A. de Grasse-Tilly, (the son of the Admiral) played a leading part. He had been initiated in Paris several years before he went to America where we find him a colonist of San Domingo.

His successor was the Duc Decazes.

As regards the development of Scottish Rites in England, Stillson and Hughan state that : —

" After the Antient and Accepted Scottish Rite had been established in England, the Templar body resigned control over the degrees of the ' Rose-Croix ' and ' Kadosch, ' which then became incorporated with the rite, as the 18th and 30th ; it was therefore necessary to suppress the old ceremonies and relegate them to Templar history, but they were still retained in some of the older English encampments.

A revised ritual was issued in 1851 consequent on the omission of the ' Rose-Croix ' and ' Kadosch '. [5]

Another authority, Paul Rosen, makes the following comment : —

" The philosophy of the degree of Kadosch (30°), the apotheosis and real aims of Masonic teaching, can be summed up in the following words : — I, I alone, All mine, All for me, by any and every means.

4. *Histoire du Grand Orient,* p. 305, Rennes, 1865.

5. Stillson and Hughan, *History of Freemasonry and Concordant Orders,* p. 774.

There are seven different ways of carrying out this programme and consequently seven different grades of Knight Kadosch which are : —

N° 1. The Jewish Kadosch
N° 2. The Primitive Christian Kadosch
N° 3. The Kadosch of the Crusades
N° 4. The Kadosch of the Templars
N° 5. The Kadosch of the Puritan
N° 6. The Kadosch of the Jesuit
N° 7. The Scottish Kadosch (alone true Freemasonry). [6]

Presidents of the United States are honoured by being made 33rd degree Masons, Scottish Rites. King Edward VII and countless other magnates were 33rd degree Masons. What does this prove ? — Unfortunately nothing!

This is the great deception. The success of the entire system depends on the solid integrity and political and social prominence of its affiliates whose virtues make them valuable as decoys.

" Antient and Accepted Scottish Rites " runs its own Secret Service which cooperates with the national Secret Services of all countries thus serving the aims and purposes of Internationalism.

Blanchard, himself a high Mason whose masonic studies were induced by a keen desire to fathom the truth and impart the result of his discoveries to those whom he feared might also be duped, thus sums up Scottish Rites : —

" Let the authoritative teaching of Dr. Mackey be continually borne in mind, that : — 'the mission and object of Masonry is the worship of the Great Architect of the Universe '. It follows that the lodges must have something for their dupes to do, called worship. And

6. Paul Rosen, *Satan et* C[ie], p. 142.

what could wicked men and devils invent craftier or better suited to deceive the simple, than this very-scheme of ' the Ancient Scottish Rite ', which now rules the rites of the world. It seizes and appropriates all of religion but its holiness and justice ; and all of Christ but his truth and his atonement. It mixes things sacred with things profane, till the whole compound is profanity ; and quoting the Bible' as if it believed it true, which notoriously it does not, it has furnished a dark system, which angels flee from and which devils inhabit[7]. Every Lodge is a Synagogue of Satan and its ritual is Sorcery. " [8]

Anyone interested in the rituals etc. of this rite will find much that is interesting in D. Margiotta's *Le Culte de la Nature dans la Franc-Maçonnerie Universelle.*

Masonic philosophy is well summarised in the following exposé made of it by a Jewish mason, Paul Rosen, in *Satan et* C[ie]. —

Official ritual of the 33rd *and last degree of Antient and Accepted Scottish Rites*

" For the Sovereign Grand Inspector General the 33rd is the last degree of the Rite. The Order is the Great Avenger of the assassinated Grand Master and the grand champion of humanity, for the innocent Grand Master is man, man who is Master, King of Nature, man who is born innocent and unconscious.

" Our innocent Grand Master was born for happiness and for the enjoyment of all rights without exception.

"But he has fallen under the blows of three assassins, three scoundrels have thwarted his happiness and rights and have annihilated him.

7. Blanchard, 33° *op. cit.,* p. 162.
8. *Ibid.,* p. 462.

" The three infamous assassins are Law, Property and Religion. [9]

" Law, because it is not in harmony with the rights of the individual man and the duties of social man in society, rights which belong to all. Duties are but the immediate consequence of the right inherent in all, for the enjoyment of all rights.

" Property, because the earth belongs to nobody and its fruits belong to all in proportion as they are required by each for the needs of his own well being.

" Religion, because religions are but philosophies evolved by men of genius and adopted by the people in the belief that they would increase their well being.

" Neither law, property nor religion can be imposed on man and as they annihilate him by depriving him of his most precious rights they are assassins on whom we have sworn to wreak vengeance, enemies against whom we have declared war to the death and without quarter.

" Of these three infamous enemies it is on religion that we must concentrate our most deadly attacks, because no people has ever survived its religion. Once Religion is dead, Law and Property will fall to our mercy, and we shall be able to regenerate society by founding on the corpses of the assassins of man, Masonic Religion, Masonic Law, and Masonic Property ". [10]

Who will not see therein the dreaded theories of Marxism and Bolshevism and their results, as they are practised in Russia ?

9. Esoteric explanation of the legend of Hiram.

10. Paul Rosen, *op. cit.,* p. 335. (Documents justificatifs). Also compare with *The Theosophical Society Programme.*

For root of this movement see Chapters II, III, IV.

CHAPTER XLVIII

THE ORDER OF THE MOPSE

(Founded 1763)

Pope Clement XIV having excommunicated the Freemasons in 1763, many German Catholics, frightened by the Papal Bull, definitely renounced the society.

They formed however another association which, while restoring their former organization, should not expose them to the censure of the Vatican and, having found a protector in the person of one of the most august German Sovereigns of the day, they secured an influential German nobleman as Grand Master. Many distinguished persons joined the " new " order which, like the Freemasons, had laws, words, signs of recognition, reception ceremonies and appointed officers.

One of the principal lodges was at Frankfort.

Adherence to the Roman Catholic faith was declared a requisite of membership, but the rule was not enforced and as a protection from papal excommunication a promise, instead of an oath of secrecy, was exacted from candidates.

Women were eligible to any dignity in the order, excepting that of Grand Master, which position was held for life. There were two Lodge Masters or Grand

Mopses in each lodge, one of which was a man and one a woman, while the lodge was governed six months by a man and six months by a woman alternately, [1]

In Italy, the Mopses called themselves Xerophagists. [2]

The following is quoted from an article in *Freemasonry Universal* Vol. 2, part 4, Spring *Equinox,* 1927 : —

" Mingled with points clearly stolen from the Masonic ritual, such as the use of the square and compasses, was the veneration of a sort of mascot which was a dog, known as the Mopse, and resembled a rather large pug dog with a curly tail.

" During the ceremony the candidates were admitted blindfolded and were instructed to kiss something. This was nothing more nor less than a life sized model of a mopse, and on the bandage being removed the initiate found that he or she had kissed the tail end of the dog. Whether the ceremonies were merely boisterous fooling, or whether they had any esoteric significance it is difficult to say, as students differ on the point.

" The Order was certainly at one time wide spread and popular, but seems to have entirely died out. Probably its death blow was given by the Revolution, which swept away so many of the aristocrats of France and brought secret societies into disrepute, owing ta the supposed share of the Illuminati in starting that tremendous upheaval. "

The statement in the last paragraph can hardly be accurate as certain official papers are in existence bearing, as letter head, under the insignia of the double headed masonic eagle, the following words : —

1. *L'Ordre des Franc-Macons Trahi et le Secret des Mopses revélé.* Author unknown, Published Amsterdam, 1763.

2. *The Rosicrucian and Masonic Record,* p. 87.

"Antichi ed Ortodossi Sup.·. Cons.·. Dei.·. 33.·. Federali Italiani de Rit.·. Scoz.·. Ant.·. ed Acc.·. Delle Valli Sebeto ed Oreto e Delle Sorelle Mopse.

Gr.·. Orienti D'Italia Sedenti in Napoli e Palermo.

Liberta-Uguaglianza-Fratellanza

Sup.·. Cons.·. Gen.·.

These papers bear the date 1902.

CHAPTER XLIX

THE RITE OF ZINNENDORF

(Founded 1766)

This rite was founded in 1766 by Zinnendorf, the chief surgeon of the general staff of Berlin and a Knight Commander in von Hund's Strict-Observance. Zinnendorf received the rituals and instructions for this order from a Swede named Cklack.

On Dec. 27 1770, Zinnendorf formed a Grand Lodge in Berlin with the cooperation of twelve lodges which had adopted his opinions. On March 29 of the following year, he demanded a constitution from the Grand Lodge of London. This he finally obtained in 1773 through the influence of Prince Louis George Charles of Hesse-Darmstadt, the Grand Master of the Lodges following his system. [1]

The Rite of Zinnendorf was absorbed at the Convent of Wolfenbuttel in 1778 into the Lodge of the Three Globes of Berlin.

1. *Revue Internationale des Sociétés Secrètes,* Nov. 19, May 6, 1928. p. 397.

CHAPTER L

THE PHILALETES

(CHERCHEURS DE LA VÉRITÉ)

(Founded 1773)

The Philaletes, an offshoot of the Martinists, was founded in Paris on April 28, 1773, within the Lodge of *Les Amis Reunis,* by Savalette de Langes, Keeper of the Royal Treasury, M. de St. James, Comte de Gebelin, Condorcet and others.

This order was divided into 9 degrees, which were, Elu, Chevalier Ecossais, Chevalier d'Orient, Chevalier Rose-Croix, Chevalier du Temple, Philosophe Inconnu, Philosophe Sublime, Initie, Philalèthe ou Maitre a tous grades.

Among its members were Frederic-Louis de Hesse-Darmstadt, Baron de Gleichen, Willermoz and l'Abbe Siéyès. [1]

1. *Revue Internationale des Societes Secretes,* Nov. 19, May 6 1928, p. 400.

For root of this movement see Chapter XLV.
For development of this movement see Chapter LIII.

CHAPTER LI

THE ILLUMINATI OF BAVARIA

(Founded 1776)

The sect of the Illuminati of Bavaria was founded on May 1, 1776 by Adam Weishaupt, a professor at the University of Ingolstadt, educated by the Jesuits.

It was composed of three classes of adepts, each of which was again subdivided into degrees, in the following manner : —

Nursery		Preparation Novice Minerval Illuminatus Minor
Masonry	Symbolic	Apprentice Fellow Craft Master Mason
	Scotch	Illuminatus Major, or Scotch Novice Illuminatus Dirigens, or Scotch Knight
Mysteries	Lesser	Epopt, or Priest Prince, or Regent
	Greater	Magus, or Philosopher, Rex, King, Homme Roi, or Areopagite

This society seems to have borne a close resemblance to the Order of the Golden Cross which was reorganized in 1767.

According to Le Forestier, Illuminism was just as much Masonry as the system of the Rose Croix, that of the Templars or the crowd of Masonic French degrees, and it is wrongfully accused of having taken in Bavaria the cloak of Masonry.[1]

The intention of the Founder was to constitute a Protestant organization to fight Jesuitism, using Jesuitical methods. He was ably assisted in his efforts by Adolph, Baron von Knigge, Massenhausen, Bode, Anacharsis Clootz, Fischer, Zwack, Merz, Hertal, the Marquis de Constanza, Count Saviola, Bassus, Baron de Montgelas and Nicolai.

Behind Nicola'i was Moses Mendelssohn, and behind Mendelssohn the Jewish Kahal, the Jewish International World Government. [2]

" Nicola'i had established about the year 1765 at Berlin a literary review with the object of propagating the pernicious doctrines of a shallow Illuminism, and, in that, the infancy of German literature, when this periodical had scarcely a rival to encounter, the influence it exerted was more extensive than can at present be even conceived. Bahardt and Basedow, at the same time, in cheap and popular tracts, scattered among the lower classes the poison of infidelity ; and they, as well as Nicola'i, were in close communication with Weishaupt, carrying on with the most reckless violence, and with the weapons of a most shameless ribaldry, the warfare against Christianity.

1. Le Forestier, *Les Illumines de Baviere et la Franc-Maconnerie Allemande,* p. 486.

2. Samuels, *Memoirs of Moses Mendelssohn,* p. 159, appendix, Published by Longman & Co.

The great critic Lessing, the founder of the modern German literature, lent his powerful support to the anti-Christian League. While librarian at Wolfenbuttel he edited a work, composed by Reimarus, consisting of various irreligious essays entitled *Fragments of Wolfenbuttel,* and which, from the tone of earnestness and dialectic acuteness wherein they were written, exerted a very prejudicial influence over public opinion. "[3]

As the organization of the Illuminati developed, so did its ambitions, which ended in a plot to subvert Freemasonry to its aim of world dominion by any and all means.

Politically speaking, its tendencies were republican ; religiously, it was anti-christian. Its members were pledged to blind obedience to their superiors and this was insured by a strict system of secret confessions, and monthly reports checked by mutual espionage. Each individual used a pseudonym instead of his own name to help disguise his identity.

But for the Freemason Baron Adolph von Knigge, a Templar, who succeeded in having it absorbed by Freemasonry, the order would have perished soon after its creation.

After obtaining control of certain Masonic Lodges, Weishaupt and his associates recklessly vaunted their growing power. Their organization then, soon becoming permeated by the agents of their enemies, the Jesuits and Rose Croix Orders, they were denounced to the Elector of Bavaria, Charles Theodore, by the Duchess Marie-Anne of Bavaria (Princess Clementine), his cousin whose secretary, Joseph Utzschneider, had,

3. J. A. Moehlen D. D., *Symbolism,* translated by James Robertson, pp. 34-36, introduction.

as an Illuminatus, become acquainted with certain methods of the order.

Constanza had ordered him to hand over certain letters written by Frederic II to the Duchess Marie-Anne and, suspecting blackmail, instead of complying with the request, he denounced the order.

On March 2, 1785, the Elector wrote his second and final edict, suppressing the order of the Illuminati, but it was not until July 10, 1785 that incriminating evidence was obtained on the activities of the sect when one of its members, a priest, Jacob Lang, was struck dead by lightning while walking with Weishaupt at Ratisbon. His body was placed in the chapel of Saint-Emmeran and a Benedictine found some documents and a list of the members of the Illuminati sewn in his clothes. These he handed over to the Councillor of the Government of Upper Bavaria.

More papers were found when the authorities, who were watching Zwack's relations with a certain Jew, Mayer, the superintendent of Bassus' chateau of Sandersdorf, near Ingolstadt, decided to raid the place, and in 1787 the judge charged with the inventory of the succession of the valet of Baron Maendl, the Chamberlain of the Elector, found among his effects an iron box full of papers concerning the Illuminati.

This discovery, Maendl, himself an Illuminatus, was summoned to explain. Among the details of his evidence is the statement that the Lodge Bader had 97 degrees. The coincidence of this number becomes of interest when compared with the 97 degrees of Memphis sent to England in 1762 by the Grand Orient of France.

When Weishaupt was banished from Bavaria by his sovereign, he was received at the court of the Duke Ernest-Louis de Saxe-Gotha who, besides a pension, gave him the title of Honorary Councillor.

The Marquis of Constanza, his secretary, and Count Saviola, the Keeper of the Archives of the order, two Italian accomplices, were also banished with pensions of 400 and 800 florins respectively, and as Illuminism was already said to have found its way into Italy, there is no reason to suppose that these gentlemen failed in their administration of the subsidy.

In 1788, after the suppression of Illuminism in Bavaria, Bahrdt and Knigge attempted to revive it in the " German Union " but it was not till 1810 that it really reappeared in Germany, this time under the name of *The Tugendbund.*

The introduction of Illuminism into Prance was effected by the Marquis de Mirabeau who, during his residence in Germany, was initiated by Mauvillon, a professor of the Caroline college at Brunswick. He rose high in the order, and, on his return to France in September 1788, initiated the Duc d'Orléans, who was Grand Master of the Freemasons of that country, and also Talleyrand.

Frost, in *Secret Societies of the European Revolution* refers to Barruel as asserting " that the whole of the Masonic lodges comprised in the Grand Orient, 266 in number, were ' illuminated ' by the end of March 1789 and there is no doubt that, with the ground so well prepared by the works of Voltaire and Bousseau, d'Alembert and Diderot, and with the example and influence of the Duke of Orleans, and the exertions of men such as Mirabeau, Talleyrand, Sieyès, and Condorcet, the system spread with rapidity. " [4]

General La Fayette, Barnave, Brissot, La Boche-

4. Thomas Frost, *Secret Societies of the European Revolution,* vol. I, p. 53.

foucauld, Payne and Fau:het were also members of the sect for France. [5]

The following curious piece of information is furnished by *Le Grand Dictionnaire Universel du XIX*e *Siecle* by Larousse in the article on " Illuminisme " : —

" The Illuminati did not disappear after the last century. They are still to be found in Germany, England and Russia where they have formed a queer sect in which castration is one of the features of initiation. The taste for the supernatural, the passion of the marvellous constantly urge these mentally unbalanced men in whom the imagination is fanaticised, to throw themselves into the fantastic visions which constitute Illuminism. "

5. Le Foreslier, *op. cit.,* p. 654.

For root of this movement see Chapter XXII.

For development of this movement see Chapters LII, LV, LXXXVII, CVI, CX.

CHAPTER LII

THE TUGENDBUND

(Founded 1786)

The name of *Tugendbund* or Union of Virtue was first given to the association of men and women who met at the house of the Jewess Henrietta Herz whose husband, Marcus Herz, a Jewish Illuminatus, was the disciple, friend and successor of Moses Mendelssohn. Noted Illuminati were frequenters of this abode of licentiousness about which Graetz, the Jewish historian, wrote :

" The salon of the beautiful Henrietta Herz became a sort of Midianite tent. Here a number of young Jewish women assembled whose husbands were kept away by their business. The most prominent male member of this circle was Frederick von Gentz, the embodiment of selfishness, licentiousness, vice and depravity whose chief occupation was the betrayal of women. [1]

" A so-called Band of Virtue (Tugendbund) was formed of which Henrietta Herz, two daughters of Moses Mendelssohn [2] and other Jewesses together with Christian profligates were members. "

1. H. Graetz, *History of the Jews,* vol. V, p. 422.
2. Dorothea and Rebecca Mendelssohn.

He also adds that " Mirabeau, in whose mind the storm-charged clouds of the Revolution were already forming, and to whom the Jews owed so much during his secret diplomatic embassy (1786) to Berlin, was more in the society of Henrietta Herz than in that of her husband. "

Other frequenters of this salon were William von Humboldt, Jean Paul Richter, Schleiermacher, a foremost Moravian brother, and his friend Frederick Schlegel.

Later, in 1807, a second Tugendbund or Union of Virtue was formed, a purely political league of which Thomas Frost wrote : —

" The nucleus of the Association devised by von Stein which received the name of the Tugendbund, or League of Virtue, was formed during the latter months of 1807. His colleagues, Hardenberg and Scharnhorst; Generals Wittgenstein and Blucher ; Jahn, a Professor of the Berlin Gymnasium, and Arndt, the popular author, were amongst the earliest members. The initiations multiplied rapidly, and the League soon numbered in its ranks most of the Councillors of State, many officers of the army, and a considerable number of the professors of literature and science. By the active and zealous exertions of Stein, Hardenberg and Jahn, its ramifications spread quickly from the Baltic to the Elbe, and all classes were drawn within its influence. A central directorate at Berlin, presided over by Stein, had the supreme control of the movement, and exercised, through provincial committees, an authority all the more potent from emanating from an unknown source, and which was obeyed as implicitly as the decrees of Emperor or King. " [3]

3. Thomas Frost, *Secret Societies of the European Revolution,* vol. I. p. 183.

With Heckethorn, we follow the Tugendbund further, for he tells us that after its suppression by the police of Napoleon I, the Tugendbund continued " concealing itself however more strictly than before in the masonic brotherhood. " [4]

One of its first acts " was to send auxiliary corps to assist the Russians in the campaign of 1813. Prussia having, by the course of events, been compelled to abandon its temporizing policy, Gneisenau, Scharnhorst and Grollmann embraced the military plan of the Tugendbund. A levy *en masse* was ordered. The conduct of these patriots is matter of history. But, like other nations, they fought against Napoleon to impose on their country a more tyrannical government than that of the foreigner had ever been. They fought as men only fight for a great cause, and those who died fancied they saw the dawn of German freedom. But those who survived saw how much they were deceived. The Tugendbund, betrayed in its expectations, was dissolved ; but its members increased the ranks of other societies already existing, or about to be formed " such as the ' Black Knights ' under Jahn, ' The Knights of the Queen of Prussia ', ' The Concordists ' under Dr. Lang and the Deutscher Bund, founded in 1810."

The Tugendbund was revived in the Burschenschaft, or associations of students of the universities, where they introduced gymnastics and martial exercises, but the organization was broken up and its objects frustrated, after the stabbing of Kotzebue by a student. It revived between 1830-33. It is said to have failed again.

4. Heckethorn, *op. cit,* vol. II, p. 187 *et seq.*
For root of this movement see Chapter LI.

CHAPTER LIII

THE JACOBINS

(THE CLUBS OR LODGES OF THE FRENCH REVOLUTION).

(Founded 1786)

The Bishop of Autun (Talleyrand), Mirabeau, and the Duc d'Orléans, Grand Master of the *Grand-Orient de France* founded a Lodge in Paris in 1786 which was duly " illuminated " by Bode and Guillaume Baron de Busche. This was the *Club Breton* which afterwards became known as the Jacobin Club, a name of Templar origin, recalling that of Jacques de Molay.

Le Forestier in *Les Illumines de Baviere et la Franc-Maçonnerie Allemande* gives the substance of a book written by Girtaner, quoting the latter as to the funds available at that date for revolution.

" In his *Nouvelles Historiques et considerations politiques sur la Revolution Française* (1793) the Swiss Girtaner, an ex-freemason who had joined the ranks of the enemies of the sect, states that, from 1786, there had existed in Paris a Propaganda Club whose chiefs were then the Duc de la Rochefoucauld, Grand Master of the Lodge in the rue Coq-Heron, Condorcet and Sieyes and that the aim of the organization was to further the triumph of dogmatic Atheism and create a great social upheaval.

" The members charged with spreading the proganda of the subversive principles of the club numbered 50,000. In 1790, it had twenty thousand livres at its disposal, but by the end of 1791, these had increased to thirty millions. " [1]

The conspiracy formed by Philippe of Orleans (Duc de Chartres, Masonic name, " Egalite ") to overthrow Louis XVI, was directed by Sillery and Mirabeau and, of the 605 elected members of the Tiers Etat, 477 deputies were Freemasons. [2]

Revolutions cost money. " L'Or de Pitt" (Pitt's gold) had to go through some channel that would not compromise the English government and, in dealing with such a delicate matter as the fostering of revolution in a foreign country, it was good policy to organize a similar movement at home which however should remain abortive, being led by Lord Stanhope, Pitt's brother-in-law.

In this connection, the history and failure of Wolfe Tone's Bantry Bay expedition is interesting.

The history of the Terror in the French Revolution of 1793 is the history of lodges such as that of the Philaletes, among whose members the following Jacobin leaders are known to us chiefly for their uncompromising bestiality.

Among the members of the " Club de la Propagande "
Condorcet, Duc de la Rochefoucauld, Sièyès, de Beauharnais, Charles Theodore Lameth.

Among the members of the Lodge " Les Amis Beunis "
Babeuf, Ceruty, Marat, Hébert, Dupont.

1. Le Forestier, *Les Illumines de Bavière et la Franc-Maçonnerie Allemande,* p. 635.

2. Louis Aimable, *Les Neuf Sœurs.* La R.·. L.·.,

Among the members of the Lodge " Les Neuf Sœurs " [3]

Condorcet, Jean Sylvain Bailly, Emmanuel Joseph Siéyès, Dom Gerlé, Claude Fauchet, Jean Pierre Brissot, Benoit Camille Desmoulins, Cerutti, Danton, Nicolas de Bonneville, Rabaud Saint Etienne, Lalande, Duc de la Rochefoucauld.

Among the members of the " Amis des Noirs "
(Founded 1787)

Brissot, Siéyès, Condorcet, Mirabeau (the elder) Due de la Rochefoucauld, Pelletier de St. Fargeau, Lafayette, Gorsas, Valadi, Carra.

Other prominent Jacobin Freemasons of the Revolution of 1793 were :

Guillotin. Dupui, Fouche, Robespierre, Collot-d'Herbois,

According to Barruel *(Histoire du Jacobinisme,* vol. II, page 446 *et seq.)* the last mentioned lodge of the " Amis des Noirs " appears to have been only the cover name behind which operated the Comité Regulateuf or Central Committee of the combined lodges and clubs. An international organization with foreign branches in America and Europe, the deliberations of this group of conspirators were sent to the Central Committee of the Grand Orient from where they were relayed to the provinces, addressed to the various Worshipful Masters or Presidents of the Lodges. This group according to Barruel, was the central guiding committee of the Revolution. The " Club Regulateur " is said to have numbered at least 500,000 brothers.

Lafayette (Loge de la Candeur), when he marched on Versailles at the head of 15,000 national guardsmen and brought the King back to Paris, was already, pre-

[3] Louis Aimable, *op. cit.*

sumably, fully informed of Dupont's plan of revolution which he himself and Mirabeau had approved at a session of the " Amis Reunis " early in June.

While remarking that the vote for the death of the King of France, Louis XVI, was carried by a majority of one, Pignatel[4] further states that, in consequence of certain irregularities in the balloting, some five votes for death were cast by unqualified persons while four others voted twice.

After the storm of revolution had subsided, the power in France seems to have been vested in the *Comite de Salut Public,* but the 300 who controlled France and of whose power we read in Memoirs of the time [5] were the 300 masonic leaders. That they in turn were controlled by a small clique is obvious. Even the 300 masonic leaders of the French Revolution of 1793 seem to have had their successors in modern history — Rathenau mentioned them in his works.

One of the most interesting episodes of the French Revolution was that known as the Conspiracy of Babeuf. Babeuf formed the Society of the Pantheon which, according to Professor Laski, [6] was operated by " a secret committee of direction. Among them were some extraordinary men, Darthe, Sylvain Marechal, Germain and Buonarroti, who was to survive them all and be their historian. "

The particular brand of communism favoured by the conspirators was based on the theory that the poor could not help themselves or improve their position, that the rich must be suppressed and that the ideal state

4. Fernand Pignatel, *Batailles Maçonniques,* p. 143.

5. *Autobiography of Wolfe Tone.*

6. Harold J. Laski, *The Socialist Tradition in the French Revolution.*

could only be reached by class war, and a dictatorship of the proletariat led by the Babouvists. Prof. Lasky remarks that anyone who reads the voluminous literature of this period " with attention and compares the habits it postulates with the operations of Bolshevism, cannot help being impressed by the resemblance. "

The Babouvist movement though suppressed by the Directory in 1796 survives today having successfully penetrated an English Literary Society called the Fabians where its predatory principles pass for Socialism.

For root of this movement see Chapter LI.

For development of this movement see Chapters LXV, LXXI, LXXXV, XCIII, CVI and CXXV.

CHAPTER LIV

THE KNIGHTS TEMPLAR
AMERICA

(Founded prior to 1790)

In an address by Col. W. J. B. Macleod Moore, of the Grand Cross of the Temple Royal Arch, Grand Prior of the Dominion of Canada, published in *The Rosicrucian and Masonic Record,* page 167, we find that, in America, Templarism is founded on the craft degrees of Masonry and that one is inseparable from the other.

The earliest records in the United States of a Templar Lodge meeting are dated 1790.

OCCULT THEOCRASY

BY

LADY QUEENBOROUGH

(EDITH STARR MILLER)

PUBLISHED POSTHUMOUSLY

FOR PRIVATE CIRCULATION ONLY

VOLUME II

CHAPTER LV

THE UNITED IRISHMEN

(Founded 1791)

In 1791, the Society of The United Irishmen was founded by Theobald Wolfe Tone and Napper Tandy, both of whom were high in rank in the Masonic lodges. The organization sought to unite Catholics, Protestants and Dissenters in order to throw off the oppressive yoke of England or, to use the graphic language of Tone himself, " to subvert the tyranny of our execrable government, to break the connection with England, the never-failing source of all our political evils, and to assert the independence of my country — these were my objects. To unite the whole people of Ireland. " [1]

The priesthood and the nobles however stood solidly behind the English power ; but the social conditions imposed by England on its Irish-Catholic subjects rendered that country a fertile soil for the sowing of the Revolutionary seed. These disabilities are described by Lecky in the following article which appeared in *Macmillan's Magazine,* January, 1873.

" To sum up briefly their provisions, they (the English) excluded the Catholics from the Parliament,

1. *The Autobiography of Wolfe Tone,* p. 51.

from the magistracy, from the corporations, from the university, from the bench and from the bar, from the right of voting at parliamentary elections or at vestries of acting as constables, as sheriffs, or as jurymen, of serving in the army or navy, of becoming solicitors or even holding the position of gamekeeper or watchman. They prohibited them from becoming schoolmasters, ushers, or private tutors, or from sending their children abroad to receive the Catholic education they were refused at home. They offered an annuity to every priest who would forsake his creed, pronounced a sentence of exile against the whole hierarchy, and restricted the right of celebrating the mass to registered priests, whose number, according to the first intention of the Legislature, was not to be renewed. The Catholics could not buy land, or inherit or receive it as a gift from Protestants, or hold life annuities, or leases for more than thirty-one years, or any lease on such terms that the profits of the land exceeded one-third of the rent. A Catholic, except in the linen trade, could have no more than two apprentices. He could not have a horse of the value of more than £5, and any Protestant on giving him £5 might take his horse. He was compelled to pay double to the militia. In case of war with a Catholic Power, he was obliged to reimburse the damage done by the enemy's privateers. To convert a Protestant to Catholicism was a capital offence. No Catholic might marry a Protestant. Into his own family circle the elements of dissension were ingeniously introduced. A Catholic landowner might not bequeath his land as he pleased. It was divided equally among his children, unless the eldest son became a Protestant, in which case the parent became simply a life tenant, and lost all power either of selling or mortgaging it. If a Catholic s wife abandoned her husband's religion, she was immo-

diately free from his control, and the Chancellor could assign her a certain proportion of her husband's property. If his child, however young, professed itself a Protestant, he was taken from his father's care, and the Chancellor could assign it a portion of its father's property. No Catholic could be guardian either to his own children or to those of another. "

The investigations of R. C. Clifford detailed in his book *The Application of Jacobinism to the Secret Societies of Ireland and Great Britain* led this author to the conclusion that The United Irishmen and The Illuminati bore one another a close resemblance and, in his Diary, Wolfe Tone himself refers frankly to having on " several occasions pressed his friends the Jacobins to try to extend their clubs through the North. " [2]

The history of the United Irishmen is largely the history of Theobald Wolfe Tone.

In a note to page 77 of his *Autobiography,* we are given the following information concerning the origin of The United Irishmen. "Before Tone's arrival in Belfast a political club, composed of Volunteers, and directed by a Secret Committee, was in existence. Among the members of the club were Neilson,[3] Russell, the Simses, Sinclair, McTier and Macabe after which Tone remarks " Mode of doing business by a Secret Committee, who are not known or suspected of co-operating, but who, in fact, direct the movements of Belfast. "

After also drawing attention to the above, Captain Pollard in *The Secret Societies of Ireland,* page 14, pro-

2. *The Autobiography of Wolfe Tone,* p. 51.

3. Samuel Neilson (1761-1803), referred to in Tone's *Autobiography* as " The Jacobin ". He was the founder of *The Northern Star,* the first organ of the society in the press.

ceeds to make the following observation : — << The enormous influence of the French revolution had begun to make itself felt in the councils of the secret associations, Jacobin missionaries spread the doctrine of the revolution, and a new spirit of militant republicanism was born. These emissaries from France aimed at bringing England low, and spreading the doctrine of world-revolution by means of an alliance between the Catholic malcontents of the south and the Republican Presbyterians of the north. "

Suppressed in 1794, the order had reorganized in 1795 as a secret republican revolutionary society with subordinate societies and committees and had absorbed that of The Defenders.

John Keogh was the leader of the Roman Catholic branch of the movement among the other supporters of which were Archibald Hamilton Rowan, Robert Emmett, Thomas Addis Emmett, Arthur O'Connor and Lord Edward Fitzgerald.

In 1795, having become seriously implicated in the treasonable activities of the Rev. William Jackson, an emissary of the French Government to the Irish Revolutionaries, Tone went to America where he saw the French Minister Citizen Adet. With his approval and instructions, Wolfe Tone sailed for France on Jan. 1, 1796 where he spent the remainder of his days planning the downfall of England. He held that " unless they can separate England from Ireland, England is invulnerable. " [4]

From the beginning of his French intrigues, he feared treason to his cause and, in his diary, we find the following entry dated March 21, 1796, quoting General Clark in a conversation he had just had with him :

4. *The Autobiography of Wolfe Tone, op. cit.,* p. 242.

" Even in the last war when the volunteers were in force " said the General " and a rupture between England and Ireland seemed likely, it was proposed in the French Council to offer assistance to Ireland, and overruled by the interest of Comte de Vergennes, then Prime Minister, who received for that service a considerable bribe from England, and that he (General Clark) was informed of this by a principal agent in paying the money. So, it seems, we had a narrow escape of obtaining our independence fifteen years ago. It is better as it is for then we were not united amongst ourselves, and I am not clear that the first use we should have made of our liberty would not have been to have begun cutting each other's throats : so out of evil comes good. I do not like this story of Vergennes, of the truth of which I do not doubt. How if the devil should put it into any one's head here to serve us so this time ! Pitt is as cunning as hell, and he has money enough, and we have nothing but assignats ; I do not like it at all... "[5]

Six months after his arrival in Paris, Tone received a commission in the French army, and with the assistance of the Directory, General Hoche and others organized the ill fated Bantry Bay expedition of 1796. Every effort to thwart their plans was made by the French navy till, as Tone tells us in an entry dated Nov. 14 to 18, " Villaret de Joyeuse, the Admiral, is cashiered, and we have got another in his place. Joyeuse was giving, underhand, all possible impediment to our expedition. "

His successor, Rear-Admiral Bruix, however, seems to have shared the indifference of his predecessor in Irish matters, and the fact that it was " always in

1. *Ibid.,* p. 290.

their (the navy's) power to make us miscarry " is mentioned by Tone in his diary.

On Dec. 15, the expedition finally started and on the 17th, in a fog, the *Fraternité* with two of the Admirals and General Hoche aboard got separated from the rest of the fleet leaving Tone and General Grouchy with only about half of the original expeditionary force at their disposal.

Tone's efforts to effect a landing at Bantry Bay were frustrated by Grouchy's dilatory tactics and on Dec. 26 we find the following entry in Tone's Diary : " Last night, at half after six o'clock, in a heavy gale of wind still from the east, we were surprised by the Admiral's frigate running under our quarter, and hailing the *Indomptable* (Tone's ship) with orders to cut our cable and put to sea instantly ; the frigate then pursued her course, leaving us all in the utmost astonishment. "

Did Wolfe Tone think of Vergennes then ? History fails to tell us !

The activities of The United Irishmen ended with the uprising of 1798 and another attempt by the French to land troops on Irish soil. This rebellion was however also crushed, and Wolfe Tone, who was taken prisoner and ordered to be hanged, cut his throat in his cell.

For root of this movement see Chapter LIII.
For development of this movement see Chapters LXIII, LXXXII, LXXXV, LXXXVIII.

CHAPTER LVI

THE ORANGE SOCIETY

(PROTESTANT AND MASONIC)

(Founded 1795)

The Battle of the Diamond between the Peep-o'-Day Boys and the Defenders took place on Sept. 21, 1795.

We cannot improve on Captain Pollard's documented information in *The Secret Societies of Ireland* from which we quote :

" On the evening of the battle a number of the delegates of the Peep-o'-Day Boys met at the house of Thomas Wilson at Loughgall. There and then the name of the Society was changed to *The Orange Society,* and a grand lodge and subsidiary lodges initiated. The ritual was founded on Freemasonry (I° York Rite), and the legend was that of the Exodus of the Israelites.

" The original Peep-o'-Day Society had been confined to the lower orders, but with the change in Orangeism the upper classes began to take place and rank in the organization which was secretly fostered by the Government as a counter-poise against the seditious United Irishmen. [1] "

" Prom 1828, the Orange Society was under the

1. Pollard, *The Secret Societies of Ireland,* p. 20.

Grand Mastership of the Duke of Cumberland, and in 1835 there were no less than 140,000 Orangemen in England, 40,000 being in London alone. These members were not Irish Orangemen, but purely English, and they were engaged in a plot which recalls the best traditions of the Palais Royal and Philippe-Egalite. The purpose of the plot was to establish the Duke of Cumberland as King of England, on the plea that William IV was still insane and the Princess Victoria a woman and a minor. " [2]

" The revolutionary mechanism staged by the Orangemen was in many ways similar to that of the Orleanist party of Philippe. Wild rumours were set about. Colonel William Blennerhasset Fairman, Deputy Grand Secretary of the Orange Society, was the ruling spirit of the organization, and he conspired to such end that 381 loyal lodges were established in Great Britain. Another thirty were in the army, and branches were in many of the colonies.

" The conspiracy prospered from 1828 to 1835, when it was exposed by Mr. Hume, M. P., and a Committee of Enquiry in the Commons was granted. As the conspiracy, however, implicated half the Tory peers, some of the Bishops and most of the Army, everything passed off quietly; important witnesses vanished, and the Duke of Cumberland as Grand Master decreed the dissolution of the Orange Society in England without recourse to violence. "

" The Volunteer movement began in 1914 in Ulster as the direct consequence of an attempt on the part of the Liberal Government to force the Home Rule Bill on that province. This unfortunate measure had passed the Houses despite the most rigid Unionist opposition,

2. Pollard, *op. cit.,* p. 41.

but Ulster had no intention of surrendering to its provisions without a struggle. The situation portended Civil War. A ' Solemn League and Covenant ', to resist it, was drawn up, and Ulster, organizing largely through the Orange Lodges, recruited an *Ulster Volunteer Force* which was completely organized throughout the North. "

" The Orange Lodges had been reorganized in 1885, when Gladstone introduced the threatening Home Rule Bill. Prior to this the Order had somewhat relapsed and had been little more than a convivial friendly society. The threat of Home Rule brought it once more to the fore as a powerful political organization, and the Ulster electorate, which had until then been predominantly Liberal, became and remained solidly Unionist. The membership of the order expanded enormously, and the existing mechanism adapted itself to the new needs of the old motto, ' No surrender. '

" The Orange Lodges had been legally drilling since January 5, 1912, when application was made to the Belfast Justices for leave to drill on behalf of Colonel R. H. Wallace, C. B., Grand Master of the Belfast and Grand Secretary of the Provincial Grand Lodge of Ulster ; but, the skeleton organization had long been in existence, as was evident by the splendidly disciplined marching of the Lodges at the great Craigavon meeting in Sept. 1911.[3]

The Ulster Volunteers, under Sir Edward Carson, rejected all suggestions for partition and proclaimed their intention of smashing once and for all the whole Home Rule movement.

The Irish Volunteers while claiming Home Rule refused to consent to the exclusion of Ulster on the

3. *Ibid.,* p. 125.

ground that Ulster being Ireland it should remain Ireland, thus annulling all the efforts of Mr. Asquith, England's Prime Minister, to effect a compromise.

Further quoting Pollard : " Affairs became more and more chaotic and at last John Redmond, the leader of the Home Rule party, realized in some measure what a menace the Irish Volunteer movement was becoming.

" He decided to attempt to control them... He tried to raise funds for the advertised purpose of purchasing arms at some future date, but before this came about the members of the original committee purchased a stock of serviceable weapons with money supplied by the Irish Republican Brotherhood and succeeded in running the cargoes in at Kilcool and Howth. " [4]

Then came the declaration of war between Britain and Germany and the part played by Ireland during the World war is a matter of history.

Interlocked with the history of the Irish Republican Brotherhood, The Clan-na-Gael and Sinn Fein, the activities of this society after 1914 can be followed in the articles on these other organizations.

4. *Ibid.,* p. 131.

For root of this movement see Chapter LV.

For development of this movement see Chapters LXXXVIII and CXVI.

CHAPTER LVII

THE PHILADELPHIANS
(THE OLYMPIANS)

(Founded 1798)

The Philadelphians, a Royalist Anti-Bonapartist Secret Society, was founded on masonic lines about 1798 at Besançon, France, by General Malet and organized by a Freemason, Lieutenant Colonel Oudet.

Using England as a base of operations, it cooperated for a while with the " Chouans " whose chief, Pichegru, was eventually captured and executed by order of the Directory.

After this event, the Philadelphians adopted the name of The Olympians. Most of them however, including Oudet, were shot from ambush the day after the battle of Wagram, the responsibility for their deaths being placed on Napoleon I.

In 1812 General Malet formed a conspiracy to overthrow the Empire. Among those implicated were Generals Moreau, Talleyrand, Trochot, the Comte de Noailles, the Comte de Montmorency and Fouche, who was then under the cloud of Napoleon's displeasure. General Masséna, Grand Master of the Grand Orient, who at that time was in disgrace, was to have been offered the command of the troops. This daring plot

almost succeeded and Fouche says that Malet carried with him to the grave " the secret of one of the boldest conspiracies which the Grand Epoch of the Revolution has bequeathed to history. " [1]

General Moreau, who had gone to settle in America returned to France in 1813, the last of the leaders of the Olympians. He died Sept. 2 from a wound received some days earlier.

A few moments after the death of Moreau, the Senate pronounced the deposition of Napoleon and carried out the programme of the Olympians.

1. Thomas Frost, *The Secret Societies of the European Revolution,* vol. I, p. 175.

CHAPTER LVIII

THE SCOTTISH PHILOSOPHIC RITE

(Founded 1799)

Rev. E. Cahill, S. J., in his book *Freemasonry and the Anii-Christian Movement,* page 143, names The Scottish Philosophic Rite as one of the principal divisions of Freemasonry, and he writes :

" *The Scottish Philosophic Rite* is practised by the Masons subject to the Lodge Alpina in Switzerland. This latter Grand Lodge, which is among those formally recognized by the Grand Lodges of the British Isles, is of special importance, as it is not unfrequently utilised as a kind of liaison body by the different rites and lodges of the several jurisdictions all over the world in their negotiations with each other. "

For root of this movement see Chapter XLVI.

ASSOCIATIONS OF THE 19m CENTURY

CHAPTER LIX

MODERN KNIGHTS TEMPLAR ENGLAND

(Founded 1804)

In an address by Col. W. J. B. Macleod Moore, of the Grand Cross of the Temple Royal Arch, Grand Prior of the Dominion of Canada, printed in *The Rosicrucian and Masonic Record* (page 165), we obtain the following salient points of English Templar history :

" In 1791, we find the Templar Rite styled ' Grand Elect Knights Templar Kadosh, of St. John of Jerusalem, Palestine, Rhodes, and Malta', thus combining the modern and more ancient titles... In 1848 after the Ancient and Accepted Scottish Rite of 33° had been established in England, the Templar body resigned control over the Rose Croix and Kadosh, which had been incorporated into the Ancient and Accepted Rite as the 18th and 30th degrees. It was therefore necessary to suppress the old ceremonies and confine themselves to the Templar alone and to change the name into the degree of ' Masonic Knights Templar '. This title was not used in England before 1851, although the term Masonic appears in the warrants of Admiral Dunkerley

between 1791 [1] and 1796... Until 1853 the Order of the Temple and Malta remained combined.

" In 1863 the Grand Conclave again formally revived the Maltese Order, with a considerable ritual, but as a separate degree instead of combined with the Templars as it had been before 1853. "

The following, borrowed from *The History of Freemasonry and Concordant Orders,* a work by Stillson and Hughan, reputed authorities on Masonic matters, gives us the history of Modern English Templarism.

" In 1867-68 a proposal was promulgated to unite the branches of the Order in England, Ireland and Scotland, under one head ; and H.·. R.·. H.·. the Prince of Wales, who had been initiated into Masonry and the Templar degree in Sweden, consented, in 1869, to assume the Grand Mastership of the Templars of the United Kingdom. On the 7th April, 1873, H.·. R.·. H.·. was installed Grand Master... This assumption by H.·. R.·. H.·. the Prince of Wales, to use the words of the Arch-Chancellor of the Order, Sir Patrick Colquhoun, ' effected a perfect reformation of the Order, and procured for it a status it had hitherto not enjoyed, even under the Duke of Kent, who must be practically regarded as its founder, with the additional advantage of H.·. R.·. H.·. being at once head of the Craft and Temple ; indeed, it may be said that as the Order was reformed in 1804-7 by the Duke of Kent, so it was again refounded under his grandson, the Prince of Wales, in 1873 '. At this date the Order assumed the name of United Religious and Military Order of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta. "

1. The close connection between Grand Lodge and English Templarism, prior to 1791, is established in an article by T. B. Whytehead, in *The Rosicrucian and Masonic Record,* pp. 317 and 325.

Macleod Moore informs us that in 1813 the Craft degrees, including the.Royal Arch,'were alone recognized as pure and ancient Freemasonry and that the possession of the Royal Arch degree in modern times has been, and is now, considered quite sufficient to preserve the link between the Temple Order and Freemasonry.

CHAPTER LX

MODERN KNIGHTS TEMPLAR
FRANCE

(Founded 1804)

Heckethorn in his well-known book *Secret Societies of all Ages and Countries* gives the following graphic description of the foundation of this order.

" We read that several lords of the Court of Louis XIV, including the Duke de Gramont, the Marquis of Biran, and Count Tallard, formed a secret society, whose object was pleasure. The society increased. Louis XIV, having been made acquainted with its statutes, banished the members of the Order, whose denomination was, ' A slight Resurrection of the Templars. '

" In 1705, Philippe, Duke of Orleans, [1] collected the remaining members of the society that had renounced its first scope to cultivate politics. A Jesuit father, Bonanni, a learned rogue, fabricated the famous list of supposititious Grand Masters of the Temple since Molay, beginning with his immediate successor, Larmenius. No imposture was ever sustained with greater sagacity. The document offered all the requisite characteristics of authenticity, and was calculated to deceive the most

1. Later Regent of France during the minority of Louis XV.

experienced palæologist. Its object was to connect the new institution with the ancient Templars. To render the deception more perfect, the volume containing the false list was filled with minutes of deliberations at fictitious meetings under false dates. Two members were even sent to Lisbon, to obtain if possible a document of legitimacy from the ' Knights of Christ ', an Order supposed to have been founded on the ruins of the Order of the Temple. But the deputies were unmasked and very badly received : one had to take refuge in England, the other was transported to Africa, where he died.

" But the society was not discouraged; it grew, and was probably the same that concealed itself before the outbreak of the revolution under the vulgar name of the Society of the Bull's Head and whose members were dispersed in 1792. At that period the Duke of Cossé-Brissac was Grand Master. When on his way to Versailles with other prisoners, there to undergo their trial, he was massacred, and Ledru, his physician, obtained possession of the charter of Larmenius and the MS. statutes of 1705. These documents suggested to him the idea of reviving the order ; Fabre-Palaprat, a Freemason, was chosen grand master. Every effort was made to create a belief in the genuineness of the Order. The brothers Fabré, Arnal, and Leblond hunted up relics. The shops of antiquaries supplied the sword, mitre, and helmet of Molay, and the faithful were shown his bones, withdrawn from the funeral pyre on which he has been burned. " [2]

This presumably is the particular Templar sect that furnished Isaac Long with all the Templar

2. Heckethorn, *Secret Societies of all Ages and Countries,* vol. I, p. 302 *et seq.*

bric-a-brac that found its way to Charleston in 1804

" As in the Middle Ages, the society exacted that aspirants should be of noble birth ; such as were not were ennobled by it. Fourteen honest citizens of Troyes on one occasion received patents of nobility and convincing coats of arms. "

The order founded its first Lodge on Dec. 23, 1805, deriving from the Grand Orient of France.

From 1805 to 1815, the brother Francisco Alvaro da Silva, Knight of the Order of Christ, secret agent in Paris of John VI of Portugal, was a member of the order. He knew its secret history from its organizers, and in 1812 became its Chief Secretary.

In 1814, Fabré-Palaprat found a Greek manuscript of the 15th century, containing a chapter of St. John the Evangelist which conflicted on many points with the Gospel inserted in the canons of the Roman Church and preceded by a sort of introduction and commentary entitled *Leviticon.* He forthwith determined to appropriate this doctrine to his order, which was thus transformed from a perfectly orthodox association into a schismatic sect. The author of this work was a monk at Athens called Nicephorus. He was a member of the Sufi sect, one which professes the doctrines of the Ancient Lodge of Cairo.

" Those knights that adopted its doctrines made them the basis of a new liturgy, which they rendered public in 1833 in a kind of Johannite church. "

The Order of the Temple of Paris described by Heckethorn, as stated above, gives a list of the names of the successors of Jacques de Molay as follows. Other Templars, who do not admit the legality of the Grand Mastership of Larmenius, give different lists of Grand Masters :

John Mark Larmenius 1314
Thomas Theobald Alexandrinus.... 1324
Arnold de Braque 1340
John de Claremont 1349
Bertrand du Guesclin 1357
John Arminiaeus 1381
Bertrand Arminiaeus 1392
John Arminiaeus 1419
John de Croy 1451
Bernard Imbault 1472
Robert Senoncourt 1478
Galeatino de Salazar 1497
Philip Chabot 1516
Gaspard de Jaltiaco Tavanensis.... 1544
Henry de Montmorency 1574
Charles de Valois 1615
James Ruxellius de Granceio 1651
Duc de Duras 1681
Philippe Duc d'Orléans 1705
Duc de Maine 1724
Louis Henry Bourbon 1737
Louis Francis Bourbon 1741
Duc de Cosse Brissac 1776
Claude M. R. Chevillon 1792
Bernard R. Fabré-Palaprat 1804
Admiral Sir Sidney Smith . . . . . 1838 to 1840

This list is quoted from a manuscript of A. G. Mackey in the possession of the writer.

CHAPTER LXI

MODERN KNIGHTS TEMPLAR
SWEDEN

Stillson and Hughan, giving no date of foundation, state that :

" The Swedish Templars assert that Templary was introduced there by a nephew of De Molay, who was a member of the new Order of Christ in Portugal, and they now, with Denmark and other nationalities of Germany, practised the reformed system of the obsolete Templar rite of the ' Strict Observance '. " [1]

' Strict Observance ' was Templarism.

1. Stillson and Hughan, *History of Freemasonry and Concordant Orders,* p. 790.

For root of this movement see Chapter XLIV.

CHAPTER LXII

RITE OF MIZRAIM

(Founded 1805)

This rite had 90 degrees. It was founded in 1805 at Milan by Le Changeur, Clavel, Marc Bedarride and Joly, and was introduced into France in 1816.

Its trials of initiation were long and difficult, and founded on what is recorded of the Egyptian and Eleusinian mysteries.

Heckethorn states that this rite is essentially autocratic there being no obligation on the Grand Master to account for his actions.

In the *Rosicrucian* for January 1871 we read the following notice (page 136).

" We have great pleasure in announcing that this philosophic Masonic Rite (Ancient and Primitive Rite of Mizraim) has been recently established in England under authority derived from the Grand Council of Rites for France, and that the Conservators General held a meeting at Freemasons Tavern, on Wednesday, the 28th December. The principal chairs were filled by Ill. Bros. Wentworth Little 90° ; the Rt. Hon. The Earl of Limerick 90°; and S. Rosenthal 90°; by whom the ' Bective ' Sanctuary of Levites — the 33rd of the Rite — was duly opened...

It was then anounced that the following brethren had accepted office in the Rite : The Rt. Hon. the Earl of Bective, Sovereign Grand Master, etc., etc. "

The Rite of Mizraim was amalgamated with that of Memphis in 1775, when John Yarker, as stated by Freke Gould [1] " sanctioned the communication of the degrees of Mizraim to members of the Rite of Memphis, the former having no separate governing body in this country " (England).

" According to an official statement, repeated in every number of the Kneph : " France (having) abandoned the Rite, and the Ill. Gd. Hierophant, J. E. Marconis, 33°, 97°, having died in 1868, Egypt took full possession. The Craft Gd. Lodge, our Antient and Primitive Rite, and the Antient and Accepted Rite, executed a tripartite Treaty to render mutual aid, and restored the Sov. Gd. Mystic Temple — Imp. Council Cen., 96°, presided over by a Gd. Hierophant, 97°, in 1775. "

Essentially Jewish, the historical activities of this order to date are interesting.

Some years ago, a document to which the reader must be referred, *The Protocols of the Wise Men* or *Elders of Zion* [2], was brought to light. Abstracted from a Jewish Lodge of Mizraim in Paris, in 1884, by Joseph Schorst, later murdered in Egypt, it embodied the programme of esoteric Judaism. Schorst was the son of a man who, in 1881, had been sentenced in London to ten years penal servitude for counterfeiting.

Before studying these *Protocols* however, the reader should be made acquainted with a few facts.

This document was first published in 1905 at Tsarskoe

1. Robert Freke Gould, *The History of Freemasonry,* vol. II, p. 135.

2. L. Fry, *Waters Flowing Eastward.*

Selo (Russia), embodied in a book called *The Great Within the Small* written by Sergius A. Nilus.

In January 1917, a second edition, revised and documented, was ready, but before it could be put on the market for distribution and sale, the revolution had taken place (March 1917), and the Provisional Government had been replaced by that of Kerensky who himself gave the order to have the whole edition of S. A. Nilus's book destroyed. It was burnt.

A few copies however had been distributed, one of them found its way to England, one to Germany and one again to the United States of America in 1919. In each of these three countries, a few people determined to make a close study of the document with the result that it was soon published everywhere.

In England, it was and still is published by an organization called " The Britons ".

In Germany, a remarkable work was done by Gottfried zum Beck.

In France, it was published by Mgr. Jouin of the *Revue Internationale des Societes Secretes* and by the fearless M. Urbain Gohier of *Vieille France.*

In the United States, two anonymous editions were published, one by Small Maynard of Boston, and the other, later, by the Beckwith Company.

Then editions appeared in Italian, Russian, Arabic and even Japanese.

No sooner had the document been made public than loud protests were heard coming from all sections of dispersed Israel. Writers and lecturers were recruited to deny the assertion and shatter the growing belief of a Jewish conspiracy for the political, economic and legislative dominion of the world.

The method of intimidation used to suppress discussion of *The Protocols* has always been the same. It

consists in suggesting that the person guilty of interest in the subject is crazy or becoming so. As the average mortal prefers to be thought sane by his fellow men, the trick generally works.

A short review of the affray must be made. First and foremost came a strong denial made by a Jew, Lucien Wolf, who wrote the pamphlet : *The Jewish Bogey and the Forged Protocols of the Learned Elders of Zion,* (1920). Israel Zangwill, another Jew, also wrote against the veracity of the *Protocols.* Then, in America, followed articles by William Hard, in the *Metropolitan,* ridiculing belief in the document.

More serious was the painstaking campaign undertaken against the publication of the *Protocols* by the chiefs of the U. S. Kahal or Kehillah, who intimidated the editor, George H. Putnam, and. forced him to stop the publication of the book by threats to call his loans and thus ruin him financially. The Beckwith Co. was eventually induced by the Jewish Anti-Defamation League to enclose in every copy of the edition they published a small pamphlet containing the denial of the contents of the *Protocols.*

Among the Gentiles found ready to deny the truth of the *Protocols* was a certain du Chayla, also a Mrs. Hurlbut and the notorious Princess Catherine Radziwill who had previously reached the pinnacle of self-advertisement by having had herself sentenced to a term of imprisonment in South Africa for forgery in 1902. It seemed as if all the denials against the Jewish authorship of the *Protocols* had been made, when finally in 1921 the London *Times* made the sensational discovery through one of its correspondents in Constantinople, a Mr. X. — of a French book which they called the *Dialogues of Geneva,* published anonymously at Brussels in 1865. It was this book, the *Times* affirmed, which

had been plagiarized by the author of the *Protocols.*

The publication of this discovery by the *Times* seemed to have closed all further discussion tending to prove the Jewish authenticity of the *Protocols* and very little has been heard since on the subject.

Yet, to use the words of the Zionist, Max Nordau, during his violent quarrel with another Zionist, Asher Ginzberg : *Audealur et altera pars.* It is this other side of the story which the reader is now asked to hear.

The book *The Times* called *The Geneva Dialogues* bears in reality the following title : *Dialogues aux Enfers entre Machiavelli et Montesquieu.* It had been published anonymously in Brussels in 1864. The introduction ends thus : " Geneva, October 13, 1865 ".

It was soon discovered by the police of Napoleon III that the author of the book was a certain lawyer, Maurice Joly, who was arrested, tried, and sentenced to two years' imprisonment (April 1865), as it was averred that he had written his book as an attack against the government of Napoleon III to which he had lent all the Machiavelian plans revealed in the *Dialogues.*

A short sketch of the author's life is necessary in order to understand the spirit of his book.

Maurice Joly (1831-1878), was born at Lons-le-Saulnier. His mother, *nee* Florentine Corbara Courtois, was a Corsican of Italian origin and a Roman Catholic. Her father, Laurent Courtois, had been paymaster-general of Corsica. He had an inveterate hatred of Napoleon I.

Joly's father was Philipe Lambert Joly, born at Dieppe, Normandy. He had a comfortable fortune and had been attorney general for the department of Jura for a period of 10 years under Louis Philippe. Maurice Joly

was educated at Dijon and began his law studies there, but in 1849 he left for Paris.

There, thanks to his maternal grandfather's masonic associations, he secured, just before the Coup d'Etat in 1851, a post in the Ministry of the Interior under M. Chevreau. In 1860 only, he terminated his law studies, — he wrote several articles, showed a certain amount of talent and ended by founding a paper called Le *Palais* for lawyers and attorneys. The principal stockholders were Jules Favre, Desmaret, Leblond, Adolphe Cremieux, Arago, and Berryer.

Joly was a Socialist. He wrote of himself: " Socialism seems to me one of the forms of a new life for the peoples emancipated from the traditions of the Old World. I accept a great many of the solutions offered by Socialism but I reject Communism either as a social factor or as a political institution. Communism is but a school of Socialism. In politics I understand extreme means to gain one's ends — in that, at least, I am a Jacobin. "

Friend of Adolphe Cremieux, he shared in his hatred of Napoleon III. He hated absolutism as much as he hated Communism and as, under the influence of his Prime Minister Rouher, the French Emperor led a policy of reaction, Maurice Joly qualified it as Machiavelian and depicted it as such in his pamphlet.

In one of his books he wrote of it :

" Machiavelli represents the policy of Might compared to Montesquieu's, which represents the policy of Right — Machiavelli will be Napoleon III who will himself depict his abominable policy ". (From Maurice Joly — *Son passe, son programme* — by himself, 1870).

And here comes the important point which the *Times* omitted to put before its readers when it made the sensational discovery about the Dialogues of Geneva in 1921!

Maurice Joly, who hated Communism and, in 1864, ascribed the Machiavelian policy of Might over Right

to the Imperialism of Napoleon III, was evidently ignorant of the fact that he himself was no innovator, for, long before he ever entered the journalistic or political world, the very theory which he had tried to expose and refute had been the guiding principle of a group of ardent revolutionists, promoters of Communism, and worthy followers of Illuminatis and Babouvists, the group of Karl Marx, Jacoby, etc. the agitators of the 1848 revolution.

Long before Maurice Joly's book *Dialogues aux Enfers entre Machiavelli et Montesquieu* had made its appearance, another book bearing much the same title had been published in Berlin in 1850. It was called

Machiavelli, Montesquieu, Rousseau

by Jacob Venedy and was published by Franz Dunnicker, Berlin. [3]

Jacob Venedy, the author, was a Jew, born in Cologne, May 1805, died February 1871. Owing to his revolutionary activities, he was expelled from Germany and sought refuge in France. "While living in Paris, in 1835, he edited a paper of subversive character called *he Proscrit* which caused the police to send him away from Paris. He then lived at Le Hâvre. Later, due to the intercession of Arago and Mignet, friends of Adolphe Cremieux, he was once more allowed to return to Paris. Meanwhile, he had published a book, *Romanisme, Christianisme et Germanisme,* which had won for him the praise of the French Academy. Venedy was a close friend and associate of Karl Marx. He had spent the years 1843-44 in England which at that time was the refuge and abode of all the master minds of the 1848 revolution. In 1847 Venedy was in Brussels with Karl

3.L. Fry, *Waters Flowing Eastward.*

Marx who had founded there the secret organization called " The Communist League of Workers ", which was eventually brought out into the open under the name of " The International Society of Democracy " *(Societe Internationale de la Democratic).*

In 1848, after the February Revolution, Venedy returned to Germany, still in the company of Karl Marx. He soon afterwards became one of the chiefs of the revolutionary Committee of Fifty, organized at Frankfort-on-Main in March 1848. Venedy was sent as " Commissar " into the Oberland to stand against Ecker. In Hesse-Homburg he was elected a member of the Left and took his place in the Committee of Fifty. It was at this time that in Berlin he published his book *Machiavelli, Montesquieu and Rousseau,* upholding the ideas of Machiavelli and Rousseau for the slavery and demoralization of the people.

When order was once more re-established in Germany, Venedy was expelled from Berlin and Breslau.

He was an active member of the Masonic Order Bauhlitte which was affiliated to the Carbonari. (See *Die Bauhlütte* for Feb. 25, 1871).

It is to be regretted that the *Times,* which had started an investigation to trace the authorship of *The Protocols of the Wise Men of Zion,* and lift it off the shoulders of Jewry upon which it rested, should have missed looking into the literary and revolutionary activities of Jacob Venedy.

Following the apparent contradiction between Jacob Venedy and Maurice Joly, one showing the Machiavelli and Rousseau policy as that of triumphant Communism, whilst the other makes it the policy of Reaction and Imperialism, one is apt to overlook the link between the two. The student of the 1830-1848 period of history is here confronted by a remarkable fact.

Fould, the Rothschilds of Paris, London and Vienna, Montefiore, Disraeli, the Goldsmids, were not less Jews than Karl Marx, Moses Hess, Jacoby, Lassalle, Venedy, Riesser. The Liberal Conservatism of Disraeli, the reactionary Imperialism of Fould and the revolutionary Communism of Karl Marx all point towards the same aim, namely, the establishment of Jewish power, whether under a Constitutional Monarchy, an Empire, or a Republic. And although their respective activities seem to stand so far apart, yet they are all linked, all tending towards the same end. One of the most striking instances is the case of Adolphe Cremieux who played a prominent part in the period we are now concerned with, and who was connected with all parties and actually helped form the centre which united them all, viz. The ALLIANCE ISRAELITE UNIVERSELLE, which was, in fact, the central Kahal for Universal Jewry.

The life of Adolphe Cremieux and the activities of his Jewish contemporaries, belonging to widely divergent social spheres, illustrate forcibly the concerted plan of Judaism to reach its secret Messianic hope of world domination.

Until about 1848, it seemed somewhat difficult to show conclusively the link between Judaism and Illuminism, Communism and Capitalism, but a close study of the life of Adolphe Cremieux, and that of his confidential agent, Leon Gambetta, throws full light on the subject.

Whereas in Gentile life, there is an unbridgeable abyss between Conservatism and Anarchy, Religion and Atheism, there is no such chasm in the Jewish mentality. There, all currents, no matter in what direction they may seem to flow, are finally united and channelled in one unique direction.

If it has been somewhat difficult for historians of

the French Revolution to see the close link between Judaism and Illuminism, we repeat that no such difficulty exists for the student of the 1848 revolutionary period, after he has followed the life of Adolphe Crémieux and the activities of his Jewish contemporaries. The main difference is that the term " Illuminism " used in the 18th century is replaced by the wide term Freemasonry which embraces all the existent secret societies.

Adolphe Isaac Cremieux (1796-1880) came from a Jewish family of the South of France, that had members in Aix, Nîmes and Marseilles. [4]

In his youth, Cremieux was an enthusiastic admirer of Napoleon I ; yet in 1831, he pronounces the funeral eulogy of the ill famed revolutionist of 1789, the Abbe Gregoire. He chose law as his profession and was admitted to the Bar at Nimes in 1817.

Briefly, Cremieux's life may be viewed from three sides : 1st, his racial Jewish activities, 2nd, his Masonic activities, 3rd, his political influence.

Cremieux's racial Jewish activities are exemplified by the part he took in the Damascus Affair with Moses Montefiore, a Jew of England, when Jewry successfully but unconvincingly silenced the accusation of ritual murder committed upon the Catholic priest, Father Thomas, at Damascus, in 1840. He had a prominent share in the foundation and development of the *Alliance Israelite Universelle.* Officially founded in 1860, this international union of disseminated Jewry had, as we know, existed for centuries, but after the Damascus

4. Gaston Cremieux, another member of the same family (1836-1871) was an active Socialist and Revolutionary. He participated in the Paris Commune and was court-martialled and executed in 1871.

affair, the Jewish leaders knew that they had attained sufficient power to feel enabled to show to the whole world that although the civil rights they enjoyed had been granted them by different countries, the real allegiance of each and every one of them was due to their Jewish nationality.

The Masonic activities of Adolphe Cremieux were many and powerful. His connection with Louis Bonaparte and his brother, who both were affiliated to the Carbonari, would suggest that he was also connected with this secret society. But it is a fact that Cremieux belonged to the Lodge of Mizraim, the Scottish Rite, and also the Grand Orient. He was in the Supreme Council of the Order of Mizraim and, at the death of Viennet, in whose person the Grand Orient and the Scottish Rite had been united, Cremieux succeeded him as Grand Master.

The political activities of Cremieux are also manifold and varied. In his youth, he had been an admirer of Napoleon I and later became an intimate friend as well as the legal adviser of the Bonaparte family and joined their party which was undermining the government of Louis Philippe, son of Philippe " Egalite "

In 1848, he was one of the most ardent supporters of Louis Napoleon and took an active part in the overthrow of Louis Philippe. He had been one of the foremost speakers in the association known as the *Campagne des Banquets* which had done so much to promote the Revolution of Feb. 1848.

He became a member of the provisional government and was appointed Minister of Justice. He strongly advocated the candidature of his friend, Louis Napoleon, for the post of President of the French Republic. Cremieux had had hopes of being made Chief Executive under Louis Napoleon and thus play in France the

same role which Disraeli played in England, that is ruling the country from behind the scenes. Both Disraeli and Cremieux had the same financial backing, namely the wealth of the Rothschilds and Montefiores who, in London, were friends of Disraeli and, in Paris, friends of Cremieux. Cremieux was therefore keenly disappointed when General Cavaignac was appointed Prime Minister in the Republican Government of Louis Napoleon, and as a revenge, he directed his activities against the Prince President, his former friend. He became so hostile to him, that in 1851, after the Coup d'Etat of December 2, by which Louis Napoleon recreated the Empire and assumed the title of Napoleon III, Cremieux was imprisoned at Vincennes and Mazas. After his release, he made himself the champion and defender of the Communist associates of Karl Marx, the revolutionaries Louis Blanc, Ledru Rollin, Pierre Leroux and others.

His untiring efforts were directed against the Empire in general and Napoleon III in particular, and he consorted with all the Emperor's enemies, among them, Maurice Joly, the author of the *Dialogue between Machiavelli and Montesquieu.* After the overthrow of Napoleon III and the defeat of France at the hands of Germany in 1871, and the establishment of the Republic, Cremieux once more took an open part in the political affairs of the country.

He pushed to the front his former secretary Gambetta and effectively directed him in his shady negotiations with Bismarck, the latter himself being guided by the Jew Bamberger (1852-1899), a former revolutionist of 1848, but who, having found refuge in France, had been for many years manager in Paris of the Jewish Bank Bischoffsheim and Goldschmidt. He was one of Cremieux's friends, and the war could not affect

the ties linking the Jews united in the *Alliance Israelite Universelle.*

From 1871 until his death, it can be safely asserted that Cremieux as President of the *Alliance Israelite Universelle* and Grand Master of the *Scottish Rile.* exercised a tremendous influence upon the anti-religious campaign which followed the Franco-Prussian War. In this as in all his lifelong activities, Cremieux was only obeying the teachings of the Talmud and trying to destroy every religion but that contained in Judaism. His favourite theme was that there should be only one cult — and that cult should be Jewish. At a general assembly of the *Alliance Israelite Universelle,* on May 31 1864, Cremieux had said : " The Alliance is not limited to our cult, it voices its appeal to all cults and wants to penetrate in all the religions as it has penetrated into all countries. Let us endeavour boldly to bring about the union of all cults under one flag of Union and Progress. Such is the slogan of humanity. " [5]

One cult, one flag ! Are the *Protocols of the Wise Men of Zion* or the speeches of Machiavelli in Joly's book anything but a lengthy exposition of the ideas briefly expressed by Cremieux ? His activities are one of the clearest examples of Jewish internationalism and Jewish efforts for the realization of the Messianic ideal.

The *Alliance Israelite Universelle* issued from the Rite of Mizraim plus Universal Freemasonry, subsidized by International Finance, would spell the doom of Christian civilization, the destruction of nationalism, the death of nations upon whose ruin has been erected

5. " Union and Progress " was the name given to several revolutionary associations and also to several Masonic Lodges.

a new Temple of Solomon, containing the treasures and material wealth of the whole world, and over which is placed the six pointed star of ZIONISM. [6]

Leon Gambetta (1838-1882) an Italian Jew, obtained French naturalization on Oct. 29, 1859, and in 1862 became the secretary of Cremieux. He was *Depute* in 1869, Dictator of National Defence, head of the War Office and Minister of the Interior after the Commune of 1870 and Dictator again after the Coup d'Etat of the President of the Republic Marshal MacMahon in 1877.

The following quotation from a letter which he wrote to his father on June 22, 1863 is interesting.

" My chief, Maitre Cremieux, treats me as if I were his adopted son, and if within three years time he is elected a deputy (which is quite possible) my career will be settled once and for all. I must devote myself to law and politics, and then I may hope to triumph over all obstacles and finally to attain great honours. "[7]

6. The means for the attainment of Crémieux's ambition are set forth in a book entitled *Paris, Capitale des Religions,* by Jean Izoulet.

7. P. B. Gheusi, *Gambetta, Life and Letters,* p. 207.

CHAPTER LXIII

THE RIBBON SOCIETY

(ROMAN CATHOLIC)

(Founded 1805)

This society appeared about 1805-1807.

We are again indebted to Captain Pollard for a sketch of its history : " After the suppression of the United Irishmen the society, as such, disappeared, but within a year or two we find a renaissance of the old agrarian Catholic secret societies which had been absorbed into the Defenders and thence into the United Irishmen. The provisions of the Insurrection Act which forbade the possession of arms and enforced a curfew at night-fall were in operation until 1805, when with its relaxation appears the *Ribbon Society...* In different counties local organizations of Ribbon men called themselves by different titles, such as the Threshers, the Carders, the Molly Maguires, Rockites, Caravats, Shanavests, Pauddeen Gar's men and the like. " [1]

The Ribbon Society " continued the system of organization used by the United Irishmen. A lodge was limited to forty members and they met as a rule in the fields by night, armed sentinels being posted to

1. Pollard, *The Secret Societies of Ireland,* p. 32.

guard the spot. The lodge was under a Master or Body Master, who controlled three committee-men, each of whom was responsible for twelve members of the lodge. The Masters were represented on divisional committees allocated on the basis of four or more divisions to a geographical county. The divisional committees were controlled by Parish Masters, who in turn were represented on the County Council, which contributed two delegates to the National Board. [2]

" As Whiteboys they certainly were at political and practical war with the Orangemen, and throughout their activities appear to have been criminal and anti-social ; outrage, terrorism and murder being their only methods of political conversion. " [3]

2. Pollard, *op. cit.,* p. 35.
3. *Ibid.,* p. 265.

For root of this movement see Chapter LV.

CHAPTER LXIV

THE CERNEAU RITE

(ANCIENT AND ACCEPTED SCOTTISH RITE)

(Founded 1808)

The following article is quoted in part from an article specifically written by Josiah H. Drummond 33° in *The History Of Freemasonry and Concordant Orders* by Stillson and Hughan : [1]

" In 1806 Joseph Cerneau appeared in New York; he had been a member of Masonic bodies in the West Indies ; he had a patent from Mathieu Dupotet certifying that he had received the degrees of the Scottish Rite of Heredom, and authorizing him to confer the degrees up to the Twenty-fourth and organize bodies in the northern part of Cuba, and to confer the Twenty-fifth on one person in each year, the Twenty-fifth being then the highest degree of the Rite and the highest Cerneau had received, according to his patent. Cerneau had his patent from Dupotet, who had his from Germain Hacquet, who had his from Du Plessis, who had his from Prevost in 1790, who had his from Francken. " [2]

1. Page 812 *et seq.*

2. Yarker traces Cerneau's patent to Henri Martin given by the Grand Lodge of France to supersede that of Morin in 1766. See *The Arcane Schools,* p. 482.

In 1808 he called a grand consistory of the Rite of Heredom having jurisdiction over 25 degrees.

" But already a controversy had arisen with parties acting under, or deriving their powers from, the Supreme Council at Charleston. We may well believe that Cerneau and his associates soon recognized the impossibility of maintaining successfully a rite of *twenty-fwe* degrees against one of *thirty-three* degrees... The Thirty-third degree as now existing originated at Charleston in 1801 ; and no evidence has been found that Cerneau ever received it. "

Cerneau seems however to have overlooked the obvious expedient of creating a 34th degree !

" The Charleston body did not recognize the Cerneau Bodies even by silent acquiescence ; after investigation by a special Deputy, it declared, early in 1814, Cerneau to be an impostor, and his organizations illegal and clearly clandestine. "

" Bitter controversies followed. " Lodges which soon died were opened at Charleston. Others at New Orleans eked out a precarious existence under James Foulhouze. " Foulhouze had received the Thirty-third degree from the Grand Orient of France, which expelled him, Feb. 4, 1859, for a scurrilous publication which he issued in answer to one of its decrees. This Supreme Council became dormant; but, in 1867, it was revived with Eugene Chassaignac at its head ; in 1868 it was recognized by the Grand Orient of France, and unless it has recently gone out of existence, the Grand-Orient to-day recognizes a so-called Supreme Council in New Orleans as a lawful body, and its members as possessing the Thirty-third degree ! "

In 1826 the Morgan murder occurred and Cerneau left for France. De Witt Clinton, Governor of New York, had been Deputy Grand Commander of the Sove-

reign Consistory from 1811 to 1823 when he was elected Grand Commander.

A number of sporadic revivals of this rite occurred during the ensuing 40 years.

They were known as —

The Hicks Rite, founded in 1832 by Comte de St. Laurent.

The First Atwood Body, founded about 1837 by Henry C. Atwood.

The Cross Body, founded about 1851 by Jeremy L. Cross.

The Second Atwood Body, founded about 1853.

It was not till 1867 that peace was established between the three *de facto* Supreme Councils in the northern part of the United States. On that date they united and Josiah H. Drummond was elected Grand Commander.

After five years of peace, however, Henry J. Seymour, who had been expelled by the council of which he was a member, organized what he called a Supreme Council of which he was made Grand Commander, " but, on a visit to Europe in 1862, in his eagerness to obtain recognition, he unwittingly held Masonic communication with the Grand Orient of France, which created such a storm that he resigned his office, and since but little has been heard of that Supreme Council, although it probably still exists. "

" In 1881, Hopkins Thompson, an *Emeritus* member of the Supreme Council, assisted by a few Honorary members and by a Sublime Prince of the Royal Secret, who is believed by many to have been the mainspring of the movement, all of whom had taken the oath of fealty to the Supreme Council, formed an association, which they are pleased to call the Cerneau Supreme Council ' revived '. "

" This body claims jurisdiction over the South, the claim to which was abandoned, before 1866, by unanimous vote, including Thompson's ! It denies the legality of the Southern Supreme Council, from which alone the *Thirty-third* degree came, and which Thompson by his vote recognized and whose recognition and fraternal support, he, with his associates, sought to obtain. "[3]

The visit to Europe of Henry J. Seymour referred to in the above quotation had serious consequences. We find that Seymour at that time was in communication with John Yarker with whom he collaborated in founding the Ancient and Primitive Rite, the ramifications of which reach to all the branches of occult illuminism such as Societas Rosicruciana in Anglia, Memphis and Mizraim, Ancient Order of Oriental Templars, etc.

3. Stillson and Hughan, *op. cit.,* p. 828.

CHAPTER LXV

CARBONARISM
(THE ALTA VENDITA)
(HAUTE VENTE D'ITALIE)

(Alta Vendita [Lodge] Founded 1809)

The Carbonari had existed internationally, it is said, under different names since the days of Francis I, King of France, but not till the year 1815 did we begin to hear of its individual historical achievements.

The following is a translation of one of the secret official documents published in Italy by the highest authority of the order, for the guidance of the active head-centres of Masonry in 1818, under the title of : *Permanent Instructions, or Practical Code of Rules*; *Guide for the Heads of the Highest Grades of Masonry* [1]. The original Italian document was given to Nubio, one of the Supreme Vendita (Alta Vendita) in 1824, when he was sent to Rome to carry it into effect, and it was to this instruction that he referred when he wrote from Forli to Signor Volpi : " As I have written to you before, I am appointed to demoralise the education of the youth of the Church". When these documents

1. Gargano, *Irish and English Freemasons and their Foreign Brothers,* p. 62, published 1878.

were lost, the Freemasons offered fabulous sums for their recovery. These secret *Instructions,* intended only for a chosen few Masons of heavy calibre, were written three years after what was called the " Restoration " of 1815, which was brought about by a number of veteran Freemasons, all born in the past century, who had preceded, made, planned, and passed through the French Revolution of 1789. They were rife with the republican notions of France and Italy. They had survived their works, and had been in a great measure defeated, or at least modified, by Napoleon, in whose hands they were like a boat in the hands of new pilots, and, stunned by the many changes, were motionless for a time. In 1815, brought, as it were, in presence of a new world, they took breath and courage, and gathering up the broken threads of the tangled skein, determined to spend the rest of their lives in restoring, if possible, the web commenced in 1789 and 1783. The principal author was supposed to be a man of the name of Filippo Buonarotti, one of the great correspondents of Nubio. From his biography, given in the eighth volume of the *Mondo Segreto di Castro,* he would appear to have been an apt pupil and follower of Nubio's principle, *Ama nesciri et pro nihilo computari.* He was born at Pisa in 1761, was a friend of Robespierre, and an enemy of Napoleon, against whom he always conspired. He was a centre in Paris for both French and Italian Carbonari. He had been one of the principals in 1821,[2] and in 1830 founded the sect of the Apofesimeni. In a published record, entitled *Bologna of the New Secret Society,* 1835, we find the name of a young man, Giuseppe Petroni, afterwards a celebrated Mazzinian, and now (1878) Grand Master Aggunto of

2. *Carbonari conspiracy of Belforl and La Rochelle,* p. 295.

Roman Masonry of the Via della Valle, who was likewise one of this noble band. My readers may now thoroughly understand the character of the authors of this secret and curious document of the *Instructions.* It is a resume and summary, expressed in the clearest terms, of the aim of Freemasonry and the means by which it is attained ; Freemasonry antecedent to the French Revolution; Freemasonry during the French Revolution ; Freemasonry revived after the Restoration. Freemasonry, to-day, is one and the same, using the same means to work out the same end and object.

" So these old conspirators of the past century wakened up in 1815 from their long sleep more energetic than ever, and as a first step towards reviving their secret society work, wrote the following *Permanent Instructions,* as a guide for the Higher initiated who were chosen to command the whole Masonic movement, especially in Italy : -—

" Now that we are constituted in an active body, and that our Order begins to reign as well in places most remote as in those that are nearest ov r centre, one great thought arises, a thought that has always greatly pre-occupied the men who aspire to the universal regeneration of the world, that thought is, the Liberation of Italy, for from Italy shall one day issue the freedom of the entire world — a Republic of Fraternity, Harmony, and Humanity. This great idea is not yet comprehended by our brothers of France. They believe that revolutionary Italy can only plot in the shade, and accomplish the stabbing of a few spies, cr traitors, meantime bearing patiently the yoke of facts accomplished elsewhere, for Italy, but without Italy. This error has been very fatal to us. It is useless to combat it with words which would **only** propagate more. It is necessary to annihilate it with facts. And in the midst

of anxieties, which agitate the most vigorous spirits of 'our society, one there is that can never be forgotten. The Papacy ever exercises a decisive influence over the lot of Italy. With the arm, the voice, the pen, of its innumerable bishops, monks, nuns, and faithful of all latitudes, the Pope finds everywhere persons enthusiastically prepared for sacrifice, and even for martyrdom, friends who would die for him, or sacrifice all for his love. It is a mighty lever, the full power of which few Popes understood, and which has as yet been used but partially. The question of to-day is not the reconstruction of a momentarily weakened power.

" Our final aim is that of Voltaire and of the French Revolution, — the complete annihilation of Catholicism, and ultimately of Christianity. Were Christianity to survive, even upon the ruins of Rome, it would, a little later on, revive and live. We must now consider how to reach our end, with certainty, not cheating ourselves with delusions, which would prolong indefinitely, and probably compromise, the ultimate success of our cause.

" Hearken not to those boastful and vainglorious French, and thick headed Germans, and hypochondriacal Englishmen, who seem to think it possible to end Catholicism, at one time by an obscene song, at another by an absurd sophism, and again by a contemptible sarcasm. Catholicism has a vitality which survives such attacks with ease. She has seen adversaries more implacable and more terrible far, and sometimes has taken a malicious pleasure in baptising with holy water the most rabid amongst them. We may therefore allow our brethren in those countries to work off their frenzy of anti-catholic zeal, allow them to ridicule our Madonnas and our apparent devotion. Under this cloak, we may conspire at our convenience, and arrive, little by little, at our ultimate aim.

" Therefore, the Papacy has been for seventeen hundred years interwoven with the history of Italy. Italy can neither breathe nor move without the leave of the Supreme Pontiff. With him, she has the hundred arms of Briareus ; without him, she is condemned to a lamentable impotency, and to divisions and hostility, from the foot of the Alps to the last pass of the Appennines. Such a state of things must not remain. It is necessary to seek a remedy. Very well. The remedy is at hand. The Pope, whoever he may be, will never enter into a secret society. It then becomes the duty of the Secret Society to make the first advance to the Church and to the Pope, with the object of conquering both. The work for which we gird ourselves up, is not the work of a day, nor of a month, nor of a year.

" It may last for many years, perhaps for a century; in our ranks the soldier dies, but the war is continued. We do not at present intend to gain the Pope to our cause, nor to make him a neophyte to our principles, or a propagator of our ideas. Such would be an insane dream. Even should it happen that any Cardinal, or any Prelate, of his own will, or by deception, should share in our secrets, such would not be a reason for desiring his exaltation to the Chair of Peter. Nay, his very exaltation would be our ruin; for this reason that, his apostasy being prompted by his ambition alone, that very ambition of power would necessarily impel him to sacrifice us.

" Catholics ! what must we consider Freemasonry, when Freemasons themselves pronounce it an apostasy from Catholicity, and foresee that a power fully acquainted with them and their machinations would, as a consequence, seek to crush them.

" That which we should seek, that which we should await, as the Jews await a Messiah, is a Pope according

to our wants. An Alexander VI would not suit us, for he never erred in religious doctrine ; a Pope Borgia would not suit us, for he was excommunicated by all the thinking philosophers and unbelievers for the vigour with which he defended the Church. We require a Pope for ourselves, if such a Pope were possible. With such a one we should march more securely to the storming of the Church than with all the little books of our French and English brothers.

" And why ? Because it were useless to seek with these alone to split the rock upon which God has built his Church. We should not want the vinegar of Hannibal, nor gunpowder, nor even our arms, if we had but the little finger of the successor of Peter engaged in the plot ; that little finger would avail us more for our crusade than all the Urbans II and St. Bernards for the crusade of Christianity. We trust that we may yet attain this supreme object of our efforts.

" But when ? and how ? The unknown cannot yet be seen. Nevertheless, as[1] nothing should move us from our mapped-out plan, we must labour at our newly-commenced work as if tomorrow were to crown it with success. We wish, in this Instruction, which should be kept concealed from those simply initiated, to give advice to the rulers of the Supreme Vendita, which they, in turn, should inculcate in the brethren by means of *Insegnamento,* or Memorandum.

" Little can be done with old Cardinals and with prelates of decided character. Such incorrigibles must be left to the school of Gonsalvi, and in our magazines of popularity and unpopularity, we must find the means to utilize, or ridicule, power in their hands. A well invented report must be spread with tact amongst good Christian families : such a Cardinal, for instance, is a miser : such a prelate is licentious ; such an official

is a freethinker, an infidel, a Freemason, and so on in the same strain. These things will spread quickly to the cafes, thence to the squares, and one report is sometimes enough to ruin a man.

" If a prelate, or bishop, arrive in a province from Rome, to celebrate or officiate at some public function, it is necessary at once to become acquainted with his character, his antecedents, his temperament, his defects — especially his defects. If he should be our enemy — an Albani, a Pallotta, a Bernetti, a Delia Genga, a Rivarola — at once trap him, entangle him in all the nets and snares you can. Give him a character which must horrify the young people and the women ; describe him as cruel, heartless, and bloodthirsty ; relate some atrocious transaction which will easily cause a sensation amongst the people. The foreign newspapers will learn and copy these facts, which they will know how to embellish and colour according to their usual style.

" For respect due to truth show, or better still, quote from some respectable fool as having quoted the number of the journal which has given the names, acts and doings of these personages. As in England and in France, so also in Italy there will be no lack of writers who well know how to tell lies for the good cause, and have no difficulty in doing so. One newspaper publishing the name of a Monsignor Delegate, His Excellency, or Eminence, or Lord Justice, will be quite sufficient proof for the people ; they will require no other. The people here around us in Italy are in the infancy of Liberalism. At present they believe in the Liberals, after a little they will believe in anything. "

Modern Carbonarism was founded in 1815 by Maghella, a native of Genoa, who, at the time when Joachim Murat became King of the two Sicilies, was a subordinate of Saliceti, the Neapolitan Minister of

Police. He was a Freemason, who exempted from initiation and probation all Freemasons who desired to become Carbonari. Any one who has read the statutes and ritual of Carbonarism will see that it is one and the same as that of Masonry. [3]

A sequence of events pertaining to Carbonarism can be traced by the perusal of several works from which we quote :

At a meeting held on Oct. 13th 1820 by the Grand Secret Consistory, the Orient of Scotland was recognized. The two Consistories of Masonry in France and in Italy and that of the Sublime Carbonari were put into communication and their co-operation assured.[4]

The high ruling grades of the Carbonari appear to have been those of *Sublime Maître Parfait,* above which was still another that of the *Sublime Elus.* [5]

The Alta Vendita constituted the Supreme Directory of the Carbonari and was led by a group of Italian noblemen, amongst whom a prince, " the profoundest of initiates, was charged as Inspector General of the Order. "

Piccolo Tigre, a certain nondescript Jew, rushed about Europe obeying orders and presumably giving them, but what he actually did has remained a mystery.

Giuseppe Mazzini had been initiated Carbonaro in 1827. [6] Some time after, Carbonarism combined, or rather coalesced, with the Society known as *Young Italy* led by Mazzini whose aims were identical with those of the Carbonari.

3. Michael di Gargano, *op. cit.*
4. *Revue Internationale des Societes Secretes,* Sept. 2nd 1928, p. 809.
5. *Ibid.,* p. 808.
6. Arrigo Solmi, *The Making of Modern Italy,*\ p. 25.

Young Italy, Young Poland, Young England, Young Switzerland, Young Ireland — all together *Young Europe* — all international movements of the same character working towards the same end, viz. the supremacy of the Masters.

The Guelphic Knights, whose object was the independence of Italy, to be effected by means of all the secret societies of the country under their leadership, found able helpers in the Carbonari.

" The Chiefs of the Carbonari were also chiefs among the Guelphs ; but only those that had distinct offices among the Carbonari could be admitted among the Guelphs. There can be no doubt that the Carbonari when the sect had become very numerous, partly sheltered themselves under the designation of Guelphs and Adelphi or Independents, by affiliating themselves to these societies. " [7]

At one time the support of the Carbonari was offered by Maghella to Murat with the advice to declare against Napoleon and to proclaim the independence of Italy but Murat's subsequent proscription of the sect induced it to seek the support of England. The Bourbons and Lord William Bentinck favoured it while Murat ordered its extermination. Some of its leaders indeed perished but shortly afterwards the society was reorganized and a schismatic sect calling itself *Calderari* (Braziers) came into being. [8]

7. Heckethorn, *Secret Societies of all Ages and Countries,* vol. II, p. 145.

8. *Ibid.,* pp. 110-111.

For the root of this movement see Chapter LIII.

For the development of this movement see Chapters LXX, LXXI, XCIII.

CHAPTER LXVI

THE MANCHESTER UNITY OF ODDFELLOWS ENGLAND

(Founded 1810)

We find the following in the article on Oddfellows, in *Hastings' Encyclopaedia of Religions and Ethics.*

" R. W. Moffrey *(Century* p. 18) fixes the year 1810 as that in which the Manchester Unity of Oddfellows started, though it was not till 1814 that the minutes of its Grand Committees began to be printed... however Spry *(Hist. of Oddfellowship* p. 16) gives minutes of a meeting of a ' lodge ' No. 9, of the Order of Oddfellows, dated 12th March 1748, from which it would seem that eight previous lodges had been established before that date. "

For the connection of this order with Freemasonry see Chapter XXVIII.

We also note the following : —

" The position of Friendly Societies generally before the introduction of National Insurance is shown in the report of the Chief Registrar of Friendly Societies for the year ending 31st December 1906 *(Parliamentary Papers of Session* 1907, n° 49, xi pp. 16-18). "

According to this report, we find that the order

had 1,035,785 members and the income of the benefit funds was £1,703,674.

The Oddfellows resisted any proposal of State control or State interference with the working of Friendly Societies.

The English Order has four degrees.

CHAPTER LXVII

THE HETAIRIA OF GREECE

(ETHERISTS)

(Founded 1814)

Hetairia was the Greek name for societies, organizations or associations. In ancient Greece the name *hetairia* applied to companies in the army. In more modern times, it was used for societies of learning, or commercial purposes and also for political secret societies.

It is in connection with the latter that we are concerned. While Greece was under Turkish dominion, the national aspirations of its people could be vented in secret only. The breath of revolution which swept Europe during the latter part of the 18th century stirred some of the Greek patriots whose aims was the overthrow of the Turkish power. The main leader at that time was Constantin Rhygas (1754-1798).

He formed the first secret societies of *Hetairias* which were mainly composed of Klephtes or bandits. Bound by oath, each member of the society was to use all means, assassination included, to free Greece. The execution of Rhygas drove the *hetairias* to seek cover but in 1814, a chief lodge was re-formed in Odessa under the name of *Hetairia phileke.* Its avowed aim was

the liberation of Greece, and its main seat was in Russia. Every candidate took an oath, as in all secret societies, and knew no one beyond his initiator and sponsor. Funds, collected and administered by a superior council directing all the lodges, were kept in Russia.

When a sufficient number of *Hetairias* were organized and a chief needed to direct the movement against Turkey, Count Capo d'Istria, (John, 1776-1831) a Greek, minister in Russia under the Tzar Alexander I, and author of the text of the Holy Alliance was asked to take the lead but refused, and Alexander Ypsilanti was nominated. The insurrection broke out in 1821.

Among the most prominent members of the *Hetairia* we find Alexander Mavrocordato (1791-1865) who was under the influence of England and was also the friend of Byron whom he had met in Missolonghi in 1822. From him he received funds for the purchase of arms to the extent of one hundred thousand francs. It is related that Lord Byron died in his arms at Missolonghi in 1824. Among the supporters of the London Branch of the Philhellenic Committee were Jeremy Bentham, Sir Francis Burdett, Lord Erskine, Lord Ebrington, Sir John Cam Hobhouse, (afterwards Lord Brougham) Joseph Hume, Sir James Mackintosh and Lord John Russell. These foreign committees provided arms, money and volunteers.

The following details concerning the organization of the *Hetairia* of Greece are set forth in *The Secret Societies of the European Revolution,* by Thomas Frost (Vol. II, page 47 *et seq.).*

" Less simple than that of the Carbonari, the system rather resembled that of the Illuminati in the number of grades and relation of the branch societies to each other. "

There were five grades namely : —

The Adelphoi (Brothers, who took an oath of secrecy but ignored the aims of the society),

The Systemenoi (Bachelors, who knew that Greece was to be freed by revolution),

The Priests of Eleusis,

The Prelates (knowing all the secrets),

The Grand Arch (The supreme directing control of 12 members).

" Early in 1827 a motion was unanimously adopted by the Senate favouring the placing of Greece under the protection of Great Britain. " This followed a secret interview of Mavrocordato with Sir Stratford Canning, but Mavrocordato retired from public life " on the failure of his project for the establishment of a constitutional kingdom under British protection."

" Hostilities in Greece were finally terminated, in the summer of 1828, by a convention concluded at Alexandria between Admiral Codrington and Mehemet Ali, by which the latter agreed to withdraw the Egyptian troops from the Morea. "

The arbitrary government of Capo d'Istria ended on October 24, 1831, when he was assassinated.

CHAPTER LXVIII

THE HUNG SOCIETY OF CHINA

(Founded about 1815)

This society has also been known as The Triad Society, The Ghee Hon, The Society of Heaven and Earth (T'in Tei Hui), Ts'ing-lin-Kiu, The San-ho-hoei and the Sam-ho-hui.

After the Emperor Kang Hsi issued a Sacred Edict in 1662, ordering the suppression of Buddhism and Taoism in China, the Hung and the White Lotus, the latter a Taoist mystical society also known by the name " White Lily ", are said to have united to fight the Manchu Dynasty as their common enemy.

They are supposed to have finally merged towards 1815 as a secret political occult organization.

In 1851 the Hung broke into open revolt against the Manchus. This is known as the Taiping Revolt and is often alluded to as " The Triad War ". It was led by a village schoolmaster called Hung who, after his defeat by Gordon in 1864, committed suicide.

Since the Taiping revolt the Society has been less conspicuous but it is supposed nevertheless to have inspired the successful revolution which in 1911 overthrew the Manchu Dynasty and established the Repub-

lic of which Dr. Sun Yat-Sen assumed the presidency on January 1, 1912.

Dr. Sun Yat-Sen, nominally a Christian, was a member of the Hung Society, and his first official action as the first President of the Chinese Republic was to enable Yuan Shi-Kai to unite all parties under his presidency. He then accepted for himself the Presidency of Nanking. The people received his proclamation announcing these changes in front of the Ming tombs, and listened while he told the spirits of the Mings that the Manchu despotism, having faller, China was now a Republic.

The Hung [1] having been outlawed since 1890 in China as a terrorist organization, now, as a secret society, holds its meetings in the woods at night with the approaches well guarded.

The English branch of this society is at Liverpool where it operates as a mutual benefit and charitable institution.

I, A history of the Hung is given in *The Hung Society* by J. S. Ward and W. G. Sterling.

As the rights of citation from this book are withheld from the public we are unable to give quotations from it here, but we recommend the first twenty-two pages as of interest to historical students.

CHAPTER LXIX

RITE OF MEMPHIS

*(Founded **1815**)*

This rite was founded in 1815 by Sam Honis (from Cairo), Gabriel Mathieu, Baron Dumas, Marquis de Laroque and Hippolite Labrunie.

The Grand Lodge Osiris in Paris was founded in 1839. Jacques Etienne Marconis was Grand Master.

In his *History of Freemasonry,* Freke-Gould states that " J. E. Marconis, Grand Hierophant, inaugurated the Rite in person at New York in 1857, and afterwards in 1862 chartered it as a Sovereign Sanctuary — by which body a charter was granted on Jan. 3rd, 1872, for another Sovereign Sanctuary in and for the British Islands whose officers were duly installed Oct. 8th in the same year. "

The order is now known in England as " The Ancient and Primitive Rite. "

On December 30, 1862, the rite of Memphis merged finally into the Grand Orient of France and in England, in 1875 under the name of Ancient and Primitive Rite, it amalgamated with that oi Mizraim which Gould informs us had no separate governing body in chat country.

In 1865, the Grand Orient reduced the original 97 degrees to 33.

A. E. Waite in *Devil Worship in France* outlines the later history of the rite in the following sentence :

" Garibaldi succeeded Jacques Etienne Marconis of Paris, becoming president of a confederation of the Rites which was brought about by Mr. John Yarker in the year 1881.1

1. A. E. Waite, *Devil Worship in France,* p. 254.

CHAPTER LXX

THE CALDERARI

(Founded 1816)

The *Calderari del Contrapeso,* an offshoot of the Carbonari, came into prominence about 1816.

Their first organizer, The Prince of Canosa, became Minister of Police under Ferdinand, King of Naples, in December, 1819.

The Calderari were the sworn enemies of the Freemasons and Carbonari.

They took the following oath : —

" I, N. N., promise and swear upon the Trinity, as supreme director of the universe, upon this cross, and upon this steel, the avenging instrument of the perjured— to live and die in the Roman Catholic and Apostolic faith, and to defend with my blood this religion, and the society of True Friendship, the Calderari, to which I am about to belong. I swear never to offend, in honour, life, or property, the children of True Friendship ; I promise and swear to all the Knights, true friends, all possible succour that shall depend on me. I swear to initiate no person into the Society before I arrive at the 4th rank. I swear eternal hatred to all Masonry, and to its atrocious protectors ; as well as to all Jansenists, Materialists, Economists, and Illu-

minati. I swear, as I value my life, never to admit any of them into the Society of Friendship. Lastly, I swear, that if, through wickedness or levity, I suffer myself to commit perjury, I submit to the loss of life as the punishment of my error, and then to be burnt: and may my ashes, scattered to the wind, serve as an example to the children of Friendship throughout the whole world. And so help me God, for the happiness of my soul, and the repose of my conscience. "

1. *Secret Societies of Italy,* London, p. 71.
For root of this movement see Chapter LXV.
For development of this movement see Chapter CXXVI.

CHAPTER LXXI

FRENCH CARBONARISM

(Founded 1820)

The Masonic Lodge *Les Amis de la Verite* was founded in 1820 by Buchez, Flotard, Bazard and Joubert, all Freemasons, for political purposes. On a riot incited by members of this lodge a young man was killed. As a consequence of his death this lodge went out of existence.

One of its former members, Dugied, a Freemason, was initiated into the mysteries of Carbonarism while at Naples. 1 Having conceived the project of introducing this association into France he discussed the matter with another ex-member of the Ami's *de la Verite,* Flotard, and together they decided to put the idea into practice by taking as a nucleus of the new organization the remains of *Les Amis de la Verite.*

The society was organized as follows :—

The one " Haute Vente ", central " Ventes " and individual " Ventes " (lodges).

The "Haute Vente" was the committee of direction and action. Two members of the committee having found an adept, the adept would agree with them to

1. Thomas Frost, *The Secret Societies of the European Revolution,* vol. II, p. 6.

form a " Vente ". The adept would become President one of the others censor, the other deputy, the role of the last being to keep in touch with the committee while allowing the president to believe that this committee was only a superior degree of the association; The censor's business was to inspect the work of the " Ventes ". These three chiefs were then required to annex 17 recruits, thus bringing the number of a lodge up to twenty. Thus constituted, this group was called a central " Vente ". Two of its m?mbers made below what had been made above them, forming an individual " Vente " of the first order, which, repeating the same process formed an ordinary individual " Vente " thus extending indefinitely the ramifications of the sect.

A similar organization, but under different names, was adapted to the army. There the Haute Vente was called the Legion, the central Ventes, the Cohortes, the individual Ventes of the first order the Centuries ; and the ordinary individual Ventes the Manipules.

This double system was intended to puzzle the police, by making it believe that there was a separate association in the army. A further measure of precaution forbade a Carbonaro, under penalty of death, being affiliated to another Vente. This precaution was intended to prevent anyone entering different groups and thus possibly discovering and denouncing the seerets of the society.

The direction of the Ventes was indeed centralized but this unity of control was to be ignored by most of the members.

The Carbonari had no settled principles. It accepted all opinions provided these favoured the elimination of royal families. The imperialists and liberals formed important nuclei. The latter, the sons of middle-class

parents, stirred against the government by patriotism, youth and class jealousy, dreamed only of grabbing the influence of the old families. As for what is called the people, it did not count in Carbonarism ; the illustrious role attributed to it later had not yet been invented !

To begin with, the Haute Yente counted only seven members : Dugied, Flotard, Bazard, Buchez, Joubert, Carriol, Limperani. Among them we find again the four heads of the *Amis de la Vérité.*

The Carbonari having prospered, the Haute Vente found it advisable to annex some notable characters. Among others, the Freemason General Lafayette, who, even in old age, had a childish weakness for popularity, accepted the offer to join the conspiracy.

Towards the end of 1820 the society had many branches, notably those of Bordeaux, Nantes, Toulouse, La Bochelle, Poitiers, Colmar, Belfort, etc.

The subversive efforts of this society culminated in an abortive attempt at Bevolution at La Bochelle, and the subsequent arrest of many of its principal members completed its nominal dissolution.

After the *debacle* at La Rochelle the *Amis de la Verite* merged into the *Amis du Peuple* which in turn, in 1832, became the *Droits de l'Homme.* After its unsuccessful attempt to assassinate the king, (Louis Philippe) in 1835 the remains of the *Droits de l'Homme* reorganized as the *Societe des Families* with Blanqui and Barbes as leaders. According to Lucien de la Hodde,[2] Carbonarism in France had ceased to exist by 1822, except for a few obstinates like Charles Teste, (a friend of Babeuf) and Buonarotti who remained

2. Lucien de la Hodde, *Histoire des Sociétés Secrètes.*

faithful to the old organization. Lucien de la Hodde however, while following Carbonarism, lost sight of the Haute Vente which, working through Mazzini and the International Committee of London, directed its work of destruction in France through Ledru Rollin and Felix Pyat. After its collapse in 1836 the *Société des Families* became that of the *Saisons* (seasons) and it was a branch of this society, the *Société dissidents,* that served the purpose of the Haute Vente in 1848 by aiding in the terrorisation of Paris and the fall of the Monarchy.

The self-appointed members of the provisional government of France after the abdication of the king were : — Dupont (de l'Eure) Member of the original Carbonari founded in 1820, Arago, Lamartine, Ledru Rollin, Garnier-Pagès, Marie, Cremieux.

Lucien de la Hodde was the agent of the French Secret Police, and for 8 years before the revolution of 1848 occupied an exalted position in the ranks of the Revolutionaries.

His conclusions are strangely at variance with the facts which he relates. On page 381, he tells how an indiscretion on the part of Caussidière, one of his associates, placed the blame of a conspiracy upon Ledru Rollin and, because Ledru Rollin calmly denied knowledge of the affair, de la Hodde accepts his statement without question.

Though a bona-fide student of the subject, it is quite evident that de la Hodde had failed to grasp the principle upon which Revolutionary organizations operate, viz : that of a body of dupes whose particular job is genuinely to believe that their organization is the executive one. Into this one all persons of doubtful revolutionary integrity are steered, and, in

this branch of the machine, conscientiously attend to their business, while the real agents do their savage work.

For root of movement see Chapter LXV.

For development of movement see Chapters LXXXV, XCIII.

CHAPTER LXXII

MODERN KNIGHTS TEMPLAR
POLAND

(Founded 1822)

Heckethorn[1] tells us of a sect which arose in Poland in 1818 which he refers to as that of " National Freemasonry ", which borrowed the rites, degrees, and language of Freemasonry, but aimed at national independence. The society was open to persons of all classes, but sought chiefly to enlist soldiers and officials, so as to turn their technical knowledge to account in the day of the struggle. But though numerous, the society lasted only a few years : for disunion arose among the members, and it escaped total dissolution only by transformation. It altered its rites and ceremonies, and henceforth called itself the " Scythers ", in remembrance of the revolution of 1794, in which whole regiments, armed with scythes, had gone into battle.

They met in 1821 at Warsaw, and drew up a new revolutionary scheme, adopting at the same time the new denomination of " Patriotic Society". In the

1. Heckethorn. *Secret Societies of All Ages and Countries,* vol. II, p. 175.

meanwhile, the students of the university of Wilna had formed themselves into a secret society which, however, was discovered by the Russian government and dissolved. In 1822, the Patriotic Society combined with the masonic rite of "Modern Templars", founded in Poland by Captain Maiewski; to the three rites of symbolical masonry was added a fourth, in which the initiated swore to do all in his power towards the liberation of his country. These combined societies brought about the insurrection of 1830. In 1834 was established the society of " Young Poland " by Simon Konarski.

Simon Konarski (1808-1839) was a young Polish patriot and poet, one of the most active members of the Young Poland movement founded by Joseph Mazzini in 1834. He travelled to France, England and Belgium and, in the latter country, namely in Brussels, was in constant touch with Lelewel who had been chosen by Mazzini to become the link between himself and the Polish revolutionists. In Paris, the Young Poland movement was directed by Zwierkowsky.

Simon Konarski was seized by the Russian authorities and executed in 1839 at Wilna.

CHAPTER LXXIII

THE ST. PATRICK BOYS

(Founded 1825)

As regards this organization, Pollard writes " In 1825 the name of the Ribbon men was changed officially to the *St. Patrick's Fraternal Organization,* otherwise known as ihe *St. Patrick's Boys.* This change was essential as, like their predecessors the White Boys, [1] the eminently Catholic Association of Ribbon men had now been excommunicated by the Catholic Church. " [2]

1. Also known as Levellers.
2. Pollard, *Secret Societies of Ireland,* p. 37.

CHAPTER LXXIV

BRAHMO SOMAJ

(Founded 1830)

The *Brahmo Somaj* movement, also called Brahmoism or Brahmaism, was founded by Rajah Ram Mohun Roy (1774-1833), in 1830.

Its main object was to fight idolatrous rites and practices, and, by many, it has been described as a " Hindu Unitarian Church. "

The chief achievement of Ram Mohun Roy was the abolition by Lord William Bentinck of the practice of " suttee " (sacrifice of the widow on the funeral pyre of her husband).

Ram Mohun Roy's principles were Theistic. He had also for several years studied Lamaism in the Himalayas. Having come to England in 1830, he was received with much honour by many sections of society and entertained by Louis Philippe. He was considered a great authority by all those who at that time were conducting spiritualist and psychic researches. He died at Bristol.

A great impulse was given to the Brahmo Somaj by Debendra Nath Tagore (also written Devendranath Takur) who had joined it in 1842 and is considered as its second founder.

Owing to his efforts, the institution became purely Theistic, giving up the authority of the Yedas and eliminating the Vedantic element from the Brahmic covenant. In 1856, Debendra Nath Tagore had also gone to the Himalayas where he spent three years as a disciple of the Tibetan Lamas. Later, he was joined in his work by his friend Keshub Chunder Sen who, however, in 1863, devoured by the ambition of becoming sole leader, attacked the Somaj, heading what one might call the revolt of the " Young Brahmaists " and with his followers seceded from the Mother organization.

The schism gave rise to the formation of another Somaj which was directed by Keshub Chunder Sen under the name Somaj of India, whereas the former organization, remaining under the leadership of Debendra Nath Tagore, was called Adi Samaj or Original Church. It was also named " Conservative ", in opposition to the new institution termed " Progressive ".

Keshub Chunder Sen retained power in his organization ; the foundation stone of the Somaj of India Church was laid at Jhamapukur in Calcutta, in 1868. In 1870 he journeyed to England where he was enthusiastically received by the spiritualist centres of the day, and succeeded in exciting much interest in the political, social and religious affairs of India. In 1878, his disregard for the rules of the Somaj regarding Hindu marriages which he infringed in the matter of the wedding of his own daughter to the young Maharajah of Kuch Behar, caused another split in the ranks of the Somaj of India. The dissidents then formed the Sadharan Brahmo Somaj.

The career of Keshub Chunder Sen must be followed with interest by students of Theosophy. Therein will they find many of the odd principles and injunctions

laid down by H. P. Blavatsky and Annie Besant. For instance, the theocratic system was that promoted by Keshub Chunder Sen in his efforts to found a universal religion which would unite all creeds and symbols ; the Christian Cross, the Crescent, the Vedic Om, the Saiva's trident and the Vaishnava's Khunti. By means of imaginary pilgrimages, he led his adherents successively to the shrines of Moses, Buddha, to the Himalayan heights and Lama teachers, to Jesus and to Mahomet.

Similarly to Annie Besant's Khrishnamurti, he allowed himself to be worshipped as the *Saviour of Sinners* ; his theory was the reincarnation of Great Men of which he was one. Further, he complacently allowed his followers to raise him to the dignity of a deity. As the Kheshub Chunder Sen's worship increased, there grew also the dogma of Divine Injunction. A salient feature of Keshub's teaching was the belief or blind faith in the revelations claimed to have been made to invisible teachers and spiritual guides and exaction of blind obedience to their commands. We are forcibly reminded of the claim made by H. P. Blavatsky to her followers to sign their blind acceptance of all orders presumably received from invisible masters like her Koot Hoomi.

Another feature which, later, distinguished Keshub Chunder Sen's devotees was the " Bhakti " side of their religion. Unlike " Yoga ", the old Hindu type of religious meditation or contemplation, " Bhakti ", which has been chiefly developed by the followers of Chaytania in India, is a manifestation of religious frenzy. It spurns the aspiration to approach God by concentration of thought and desire as well as silent communion, which they deem unprofitable and vain. The philosophy of " Bhakti " is that the love of God must

be strong to the point of being maddening. It therefore induces dancing, sobbing, swooning. The more frenzied the manifestations, the greater the religious perfection. A great Bhakta is one who, like the founder of the school, shows the greatest religious madness.

Women devotees of Keshub Chunder Sen's following were formed into a sisterhood in 1881 and one hears of " ladies' journies to the Spirit land ". The readers of " Inquire Within " [1] will remember the description of " journeys in the Astral " claimed to have been accomplished by women adepts of the Stella Matutina Order. Soon after, also in 1881, young men were likewise formed into a brotherhood and were initiated into different holy orders. In both cases, the number of initiates was 11. The ceremony of initiation was called New Horn, Sacred Fire or Blazing Agni. Most of the rites are found in the different branches of Theosophy and Anthroposophy, all centred around this sacred fire also named Kundalini.

In 1880, Keshub Chunder Sen had given his organization another name, that of " The New Dispensation ".

It is in the *Societas Rosicruciana in Anglia* that one must seek the amalgamation of Jewish Cabala magic and Hindu magic. The latter swept over Europe with the spread of Theosophy and flourished particularly in England. There it had found a ground in 1830 with the teachings given by Ram Mohun Roy to the spiritualists of that day with whom he had formed a Brahmo Somaj circle.

1. " Inquire 'within ", *Light bearers of Darkness.*

For root of this movement see Chapter XIV.

For development of this movement see Chapters CX and CXXI.

CHAPTER LXXV

THE MORMONS

(Founded 1830)

Soon after the establishment of Mormonism its founder, Joseph Smith, conceived the idea of establishing a Masonic super rite.

In M. R. Werner's book *Brigham Young* (page 62) the following remark makes this evident.

" Masonry was always popular with the Mormons until Joseph Smith claimed that an angel of the Lord had brought him the lost key-words of several degrees, enabling him to progress further than the highest Masons. The charter of the Mormon lodge was then taken away by the Grand Lodge ".

Joseph Smith, applying his powers of mediumship towards the realization of the ambitious project nurtured by General Pepe, Mazzini and others for the establishment of a super rite, was not necessarily acceptable to the Masonic leaders of his time.

Thus as a Mason he failed but as the founder of a Masonic sect he succeeded.

So much has already been written about the sect of the Mormons that we confine ourselves here to a short sketch of opinion and descriptions given by various authors. The following is extracted from *The Encyclopaedia Britannica,* 9th Edition.

" This is a religious non-Christian sect, founded by Joseph Smith at Manchester, New York, in 1830, now settled in Salt Lake City, Territory of Utah, United States... Smith was born Dec. 23rd, 1805, at Sharon, Windsor County, Vermont, from which place ten years later his parents, a poor, ignorant, thriftless, and not too honest couple, removed to New York, where they settled on a small farm near Palmyra, Wayne County (then Ontario). Four years later, in 1809, they removed to Manchester, some six miles off; and it was at the latter place when fifteen years old that Joseph began to have his alleged visions, in one of which on the night of 21st Sept., 1823, the angel Moroni appeared to him three times, and told him that the Bible of the Western Continent, the supplement to the New Testament, was buried in a certain spot near Manchester. Thither, four years later and after due disciplinary probation, Smith went, and had delivered into his charge by an angel of the Lord a stone box, in which was a volume, 6 inches thick, made of thin gold plates 8 inches by 7, and fastened together by three gold rings. The plates were covered with small writing in the ' reformed Egyptian ' tongue, and were accompanied by a pair of supernatural spectacles, consisting of two crystals set in a silver bow, and called ' Urim and Thummim '; by aid of these, the mystic characters could be read. Being himself unable to read or write fluently, Smith employed as amanuensis one Oliver Cowdery, to whom from behind a curtain, he dictated a translation, which, with the aid of a farmer, Martin Harris, [1] who had more money than wit, was printed and published in 1830 under the title of *The Book of Mormon* and accom-

1. Harris married as one of his many wives the widow of the murdered Mason, William Morgan.

panied by the sworn statement of Oliver Cowdery, David Whitmer, and Martin Harris, that an angel of God had shown them the plates of which the bock was a translation. This testimony all three, on renouncing Mormonism some years later, denounced as false ; but meanwhile it helped Smith to impose on the credulous, particularly in the absence of the gold plates themselves which suddenly and mysteriously disappeared. "

Blanchard draws a parallel between this story of the gold plates and that of the legend of the 14th degree of Scottish Rites Masonry, that of Grand Elect Perfect and Sublime Mason, according to which " the real name oi God was lost, till it was found by Masons, engraved on a three-cornered gold plate, in " the ruins of Enoch. "[2]

In reality, this book " was written in 1812 as an historical romance by one Solomon Spalding, a crack-brained preacher; and the MS. falling into the hands of an unscrupulous compositor, Sidney Rigdon, was copied by him, and subsequently given to Joseph Smith. Armed with this book and with self-assumed divine authority, the latter soon began to attract followers. " [3]

Joseph Smith was a Mason.

The Gold Plate trick, having worked so successfully once, was tried again in 1843 when six plates were found by Robert Wiley, a merchant of Kinderhook, Illinois. " The true story of the plates was disclosed " so Stuart Martin writes in *The Mystery of Mormonism* (page 69), in an affidavit made by W. Fulgate, of Mount Station, Brown County, Ill. on June 30th, 1879, when he swore before J. Brown, Justice of the Peace, that the " plates were humbug, gotten up by Robert Wiley,

2. Blanchard, *Scottish Rite Masonry,* vol. I, p. 380.
3. *Enc. Brit.,* Art. Mormons.

Bridge Whitton, and myself. Whitton, who was a blacksmith, cut the plates out of pieces of copper. Wiley and I made the hieroglyphics by making impressions of beeswax and filling them with acid. " He describes the burial and the finding of the plates, and states that among the spectators at the " discovery " were two Mormon Elders, Marsh and Sharp.

Smith and his followers founded the city of Nauvoo and " such were the powers granted them by this charter as to render the city practically independent of the State Government, and to give Smith all but unlimited civil power. He organized a military body called the Nauvoo legion, of which he constituted himself commander with the title of lieutenant-general, while he was also president of the church and mayor of the city. On April 6th, 1841, the foundations of the new temple were laid, and the city continued to grow rapidly in prosperity and size. "

Smith's career of treason, profligacy, dishonesty, polygamy, spiritism and humbug, came to an abrupt end when the gaol in which he was imprisoned by order of the Governor of the State was broken into by a mob who shot him and his fellow prisoner, his brother Hyram.

As head of the Mormons he was succeeded by Brigham Young (1801-1877).

In 1846, the repeal by the legislature of the charter of Nauvoo resulted in the Mormons being driven from the city.

In March 1849, they held a convention at Salt Lake City, and a State was organized under the name of " Deseret ". " A legislature was elected and a constitution framed, which was sent on to Washington. This, Congress refused to recognize, and by way of compromise for declining to admit the proposed new State

into the Union, President Fillmore in 1850 organized the country occupied by the Mormons into the Territory of Utah, with Brigham Young as governor. " Adopting Smith's policy of aggressive military action, Brigham Young, like his predecessor, defied the Federal Government. He died on August 29, 1877, leaving 17 wives and 56 children. [4]

The following description of a Mormon ceremony was printed in the *Rosicrucian* in an article entitled " Ancient and Modern Mysteries " by M. W. Frater Robert Wentworth Little (page 169).

" The converts are then required to purchase white linen garments, which are furnished by the ' high deacon '. They are then conducted to the temple, ushered into a private room, and commanded to undress for the inspection of the presiding elder '. This official, after a minute examination, clothes the neophytes in the linen robes or garments of endowment and conducts them into a large room which is divided by white screens into many small compartments. Each neophyte enters one of the compartments, and is ordered to take off the ' endowment robe ' and to step into a long coffin-shaped tin bath. The elder then pours water upon the naked victim — blessing each member of the body as the water touches it — ' the brain to be clear and strong — the eyes to be bright and sharp — the ears to be quick to hear ', and so on down to the feet — this ceremony being performed upon all, without distinction of sex. A new name is then given to each convert by the elder, who commands them to ' arise and follow me '. A magnificent garden, full of exquisite fruit-trees, is the scene of the next ceremony. The candidates are still in a state of nudity, which represents primeval

4. *Enc. Brit.,* 9th Ed. Art. Mormonism.

innocence, and the Temptation of our First Parents is the subject of the next drama. The women are directed by an elder personating Satan to pluck an apple from a certain tree, and after they have tasted, to hand it to the men. Brigham Young then appears, and drives them out of the garden with a flaming sword. They return to the temple, implore forgiveness on their knees for all trespasses and transgressions and the ceremony concludes with a benediction upon the new Saints, pronounced by the lips of this polygamous president.

" Such is a brief outline of the ' Rite of Endowment' the details of the scene being, as may readily be conceived, of too obscene a character to be explained at greater length. "

Brigham Young was succeeded by John Taylor, an Englishman and a Freemason. His apostolic successors were Wilford Woodruff, Lorenzo Snow, Joseph Fielding Smith (eldest son of the founder of the order) who died Nov. 19th, 1918, and Heber J. Grant.[5]

About Mormonism and Masonry, Blanchard makes the following remark : " The two institutions are morally and legally the same. " [6]

The Mormon dogma is universality, materialism and pantheism. It blends Judaism and Christianity, aiming at a progressive universal religion while seeking to unite in itself all faiths and the cults of every people on earth.

The Mormon state is a theocratic community at the head of which is a grand priest-president assisted by two others and a travelling council of twelve. Its mysteries are those of spiritism and the seance room.

5. Stuart Martin, *The Mystery of Mormonism.*
6. Blanchard 33°, *op. cit.,* vol. II, p. 373.
For root of this movement see Chapter XLVII.

CHAPTER LXXVI

INDEPENDENT ORDER OF B'NAI B'RITH

I. O. B. B.

(JEWISH MASONRY)

(Founded 1843)

B'nai B'rith means " Sons of the Covenant ", the Covenant being that of circumcision practised according to the Mosaic law. Hence the Independent Order of the B'nai B'rith admits only Jews as members.

This rite "was founded in New York in 1843 by a number of German Jews, headed by Henry Jones. " [1]

Its constitution, District Lodges, Grand Lodges, stamp it as a Jewish Masonic Society.

Like most societies, it covers its political activities under the cloak of " benevolence and philanthropy. "

From its inception until the present time, its main contact has been with Germany and its chief aim the establishment of the supremacy of the German Jews in all world affairs through the channel of " Internationalism".

In 1882, the strength of the I. 0. B. B. in the United States warranted the opening of Lodges in Germany by Moritz Ettinger, and the growth of the order was s6 rapid there that in 1885, Julius Bien, President of the Order in New York, went over and inaugu-

1. *Jewish Encyclopaedia, Art.* B'nai B'rith.

rated the first German Grand Lodge of the I. O. B. B.

The political activities of the leaders of the order in Bumania, Austria and Hungary are a matter of record, although the chief centre of their power is in the United States where they have lately attained supremacy in the Jewish World by absorbing " national " Zionism and submitting it wholly to their own " international " policy when the Jewish World Agency was created in October, 1928.

It will be well for the reader to bear in mind that, however united a front the Jews may present to the Gentiles, yet among themselves they are divided, and the fight for supremacy and the attainment of world power is not less bitter between their various camps than it is among the different sects of Freemasonry.

Babbi Dr. Leo Bach was the president of the B'nai B'rith of Germany in 1928.

The Grand Master for Bussia of the International Order of the B'nai B'rith at the time of the Bussian revolution of 1917 was Sliozberg. He was one of the inspirers of Kerensky, the leader of the first revolution of 1917. [2] Alexander Kerensky, real name Aron Kirbiz, Kerensky having been the name of his stepfather, was a member of the Socialist revolutionary party and a 32nd degree Scottish Bites Mason.

There is but little doubt now that the B'nai B'rith seems to be the supreme body, shaping and directing, for the attainment of its own ends, the policies, whatever they may be, of all Freemasonry beginning with the Grand Lodge of England, The Grand Orient and Scottish Bites, and ending in the O. T. O., which is Illuminism under another name.

2. *Les Cahiers de l'Ordre,* November 1927.
For root of this movement see Chapter "VII.
r'or development of this movement see Chapter CXXVII.

CHAPTER LXXVII

YOUNG IRELAND

(Founded 1843)

Captain H. B. C. Pollard, in writing of the Young Ireland movement says " The leaders of the Young Ireland Party of 1848 were John Mitchell, an advanced Radical, deeply tinged with Jacobin ideas, and William Smith O'Brien, whose brother later became Lord Inchiquin. They obtained popular support by reason of the widespread misery caused by the Potato famine of ' Black Forty-seven. ' Gavan Duffy, Dillon, Doheny, O'Gorman and Stephens were all minor conspirators. Mitchell and O'Brien were transported to Van Diemens Land, but the younger men mostly made good their escape and lived in exile in Paris and America. " [1]

" The old traditional combination of an open movement within the law reinforced by a secret organization of criminal habits was revived in 1850, when the *Tenant Defence Society* was founded with the object of enforcing, by agitation, legislation which was to accomplish by legal means that expropriation of property that the combined genius of Whitefeet, Rockites, Tenvalts, Molly Maguires and all other Irish

1. Pollard, *The Secret Societies of Ireland,* p. 10.

terrorist societies had failed to achieve by violence.[2]

" The Archbishop of Dublin at that time was Archbishop Cullen, who was familiar with the evils resulting from the effective use of Secret Societies. He had been in Rome when the successful Carbonarists under Mazzini and Garibaldi drove out the Pope ;[3] and the lesson had not been wasted. Cullen readily ascertained that the *Tenants' Rights Party* was merely a new disguise for the late ' Young Ireland ' movement, whose ideals were both Republican and, within limits, anti-clerical.

" There was no formal excommunication, but a quiet though firm ban was placed on the party. "[4]

The Young Ireland Movement was but a branch of the Young Europe Movement led by Mazzini, the main history of which will be found in Part I.

2. Pollard, *op. cit.,* p. 44.
3. Pope Pius IX, on Nov. 15, 1848.
4. Pollard, *op. cit.,* p. 46.

For root of this movement see Chapters LXIII, LXV.
For development of this movement see Chapter LXXXII.

CHAPTER LXXVIII

THE BAHAI MOVEMENT

(Founded 1844)

" Inquire Within", in her book *Light-bearers of Darkness,* gives an excellent summary of the crigin and scope of this sect. From her work we quote the following :

" This movement was founded in 1844 by a Persian, Mirza Ali Muhammad, who took the title of ' Bab ' (the Gate); he revolted against the Hierarchy, who, fearing his growing influence, had him shot at Tabriz, 1850.

" It claims to be the fulfilment ' of that which was but partially revealed in previous dispensations ', and they look upon Buddha, Zoroaster, Jesus, Mohammed, and Confucius as merely preparing the world for the advent of the ' Most Great Peace ' and the ' Mighty World Educator ' Baha'u'llah (Glory of God), 1863-92, and later Abdul-Baha, 1892-1921. It further claims to be the unity of all religions, also older and modern movements, such as Theosophy, Freemasonry, Spiritualism, Socialism, etc. ; it aims at conferring illumination upon humanity, and like all illuminated groups, it works for universal peace, religion, education, language (Esperanto), and universal everything leading to unity of humanity; therefore all prejudices must be abandoned,

traditional, racial, patriotic, religious and political ; all religions must be in accordance with science and reason. "

The Bahais have a temple in Chicago, the building of which was begun in 1903 which " Inquire Within " describes as being a perfect nonagon in form, all its dimensions being based on the number nine, " the cabalistic number of generation, which initiates and leads to unity with the universal astral light. " [1]

The same author further explains the organization of the sect most concisely in the following lines :

" There is a Guardian of the Cause — Shogi-Effendi — with nine co-workers, and in each town there is a Spiritual Assembly of nine members, who must be consulted, absolutely obeyed, and submitted to. There are also National Spiritual Assemblies in all countries to which the cause has spread, and, finally, they are making elaborate plans to form an International Spiritual Assembly to be elected by all believers — to enact ordinances and regulations not found in the explicit Holy Text. "

We leave it to anyone interested to follow the subversive activities of this sect in either the political or religious realm.

1. " Inquire Within ", *Light bearers of Darkness,* p. 194 *el seq.* For root of this movement see Chapter IV.

CHAPTER LXXIX

THE INDEPENDENT ORDER OF ODDFELLOWS

I. O. O. F.

(AMERICAN)

(Founded 1844)

The following information is gathered from *The Complete Manual of Oddfellows.*

" In 1819, Thomas Wildey established in Baltimore the first lodge of Oddfellows in the United States, and from 1825 till 1833, he was Grand Sire of the Grand Lodge.

" In 1843 Grand Sire Howell Hopkins of Pennsylvania was installed, and the United States Grand Lodge issued a dispensation for opening the Prince of Wales Lodge No. 1 at Montreal, Canada.

" In 1844 The Grand Lodge (Oddfellows U. S. A.) appointed a Ritual Revision Committee and entirely changed all the working, rejecting the whole of the English work, and in point of fact creating an entirely new Order " [1] based on the plans of Thomas Wildey. (See part I of this book).

The woman's degree of " Rebeckah ", which was

1. *The Complete Manual of Oddfellows,* published 1879, p. 66.

formulated by Schuyler Colfax in 1851, was adopted by the Grand Lodge in September of that year.[2]

The American Oddfellows have five degrees.

For the important and interesting connection of this order with Ancient and Accepted Scottish Rites we would refer the reader to page 211 of this book.

2. *Op. cit.*, p. 153.

CHAPTER LXXX

MODERN SPIRITISM

(Founded 1848)

Modern Spiritism, sometimes called Spiritualism, traces its descent from the mystifications of Catherine and Margaret Fox, the daughters of John Fox, who, in 1848, during the course of experiments conducted in a haunted house at Hydesville, New York, U. S. A. elaborated a system of communication by raps, with invisible entities. Both sisters eventually confessed to having abused the credulity of the public in their spiritist seances but the universal interest aroused by the phenomena at Hydesville did not abate.

Since then, there has been a regular epidemic of table turning, ouija boards, planchettes, automatic writings and similar modes, more or less effective, for achieving mediumship.

The acquisition of this type of mediumship exposes the aspirant to the danger of an induced state of mental passivity during which the mind may register vibrations broadcast from some terrestrial centre such as that provided by the recently constituted " Polaire Society " and recognized by the H. B. of L. (See page 531).

The cultivation of spiritism under all its different aspects either for amusement or pseudo-scientific inves-

tigation leads to serious consequences when occult adepts rely upon such manifestations for spiritual and material guidance. One is appalled at the thought that even the destinies of nations may become subject to occult direction emanating from spiritistic seances. In connection herewith, the following clipping shows the opeiation of these methods on persons prominent in political life. As everyone knows, Mrs. Snowden, now Viscountess Snowden, is the wife of the then (1930) Chancellor oi the Exchequer, and a woman oi great personal influence.

MRS. SNOWDEN & THE SPIRITS

MESSAGE WHEN SHE GAME TO LONDON

SIR OLIVER LODGE IN DOWNING-STREET

Space " pulsating with life and mind " was a picture of the universe drawn by Sir Oliver Lodge in a lecture which he delivered last night at 11, Downing-street, Mr. Snowden's official residence as Chancellor of the Exchequer.

Sir Oliver was speaking on the reality of the spiritual world, his lecture being delivered in connection with the Industrial Law Bureau of the Young Women's Christian Association. It was held in two reception rooms on the first floor of No. 11. Sir Oliver stood in the doorway between, so that he could be heard in either room.

Mrs. Philip Snowden, who presided, recalled an experience of her own when in 1906 she and Mr. Snowden first came to London.

" We got tired of hotel life, " said Mrs. Snowden, " and obtained rooms in Lambeth Palace-road. The following morning a letter came to me at this address which nobody in the world could have known. I opened this letter and it looked like nonsense.

" Scrutinising it carefully, I divided the letters and they made sentences the substance of which was that, I must put myself into friendly relationship with someone who had passed over—into the ether—because that persons work would not be effective if I did not do it, and my work here would not be so good as it might be if I failed to do it. There was an accompanying note which said that this message was delivered to me at a spiritualist meeting, in Lancaster, and the writer sent the message on. "

The Daily Telegraph, October 29th 1930.

The physical force of " Kundalini " expended by people in these " communications with the unseen

drain their vital energy to such an extent that, when such practices are indulged in for an appreciable length of time, their nervous systems may be seriously impaired. A " Ouija " medium, after a week's consecutive sittings will feel a sense of heaviness and oppression about the solar plexus at certain hours. This sensation is shortly followed by serious physical weakness, manifest in sports- and athletics. Presently, the medium — now a potential medical patient — will be unable to sleep at night.

Cracks, bangs, knocks, etc., will mark an approaching state of obsession. People whose psychic experiments have brought them to this degree of development, generally cut short further adventures in this field of science and theology. These have learned that there is indeed something beyond the obvious, and that after this stage of induced experimental mediumship has been achieved the way is open for such states of mind variously known to psychopathic doctors and priests as lunacy, possession, obsession, alternating personality and sadism.

Mediumship does not imply power. A medium is a receiver and, as such, furthers the will of another. The fakirs of India are mediums.

That these phenomena are real has been proved by such prominent scientists as Crooks, Richet and Flammarion and the mediumistic exploits of such persons as D. I). Home are so well known and attested that we will give but one short extract here from page 171 of *The Rosicrucian,* quoting a speech by Lord Lindsay, Senior Grand Warden of England, for the benefit of persons who may happen to have no acquaintance with the subject.

" I may mention that on another occasion I was sitting with Mr. Home and Lord Adare and a cousin of his. During the sitting Mr. Home went into a trance,.

and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the windows was about seven feet six inches and there was not the slightest foothold between them, nor was there more than a twelve inch projection to each window, which served as a ledge to put flowers on. "

What are we to think when we read in John Drinkwater's remarkable book on Charles James Fox that Sir Francis Dashwood was Chancellor of the Exchequer under G?orge III ?

Regarding the career of Sir Francis, we here read the following. The comment concerns John Wilkes whose " ambition to be admitted into the childish and blasphemous fraternity notorious as the Monks of Medmenham was frustrated by the claims of superior profligacy advanced by the fourth Lord Sandwich, with whom he competed for election. His resentment against that nobleman and Sir Francis Dashwood, the founder of the Society, was not appeased by the success of an exploit that diverted the town. Wilkes contrived to let a baboon loose upon one of the orgiastic rites at Medmenham that was being conducted in darkness, and had the satisfaction of throwing his victims into hysterics at the apparition of what their befuddled wits took to be the devil. " [1]

What indeed can be deduced from such an historical fact as that Lord Sandwich, " notable even in that age as a corrupter of morals ", was Secretary of State ?

The obvious conclusion we can draw is that men either corrupt or easily bought are men easily blackmailed just as those who, being victims of their own greed, are amenable to bribery.

1. John Drinkwater, *Charles James Fox,* p. 48.

Spiritism is the fundamental mystery of most secret societies and the drug traffic is its chief commercial secret.

A clipping from the London *Daily Telegraph* of Nov. 29, 1930, which we reproduce, will give the reader an excellent idea of the problem of Modern Spiritism.

SPIRITUALISTS AND THE LAW

TEXT OF A BILL TO GRANT RELIEF

IMMUNITY FROM PROSECUTION

SOME FAMOUS CASES RECALLED

The text was issued yesterday of the Spiritualism and Psychical Research (Exemption) Bill, a measure promoted by Mr. Kelly, M. P. for Rochdale, and ten other members of the Socialist party.

It is designed to relieve spiritualists and mediums from prosecution under the enactments relating to witchcraft and vagrancy whilst they are " genuinely exercising their psychic powers, whether in religious practice or scientific investigation. "

Although the bill appears to meditate only a change in the criminal law, it is obvious that if placed on the Statute Book it must to some extent affect the attitude towards spiritualism of judges who administer the common law and the principles of equity.

If, for example, spiritualism, séances, and mediums are to be recognised as no longer inimical to the public well-being, it difficult to see how the civil courts could hold, as they have done on several occasions, that a bequest to an institution for the training of mediums and the furtherance of spiritualism generally is void, as being against public policy. By his will Sir Arthur Conan Doyle left bequests to three spiritualistic institutions.

On this aspect of the matter it is interesting to recall how, heretofore, the cult of spiritualism has been received in the High Court. It has figured, though not as a vital issue, in actions for libel and slander. The typical cases of Archdeacon T. Colley *v.* J. N. Maskelyne, in 1907, and Radcliffe Hall *v.* Lane Fox-Pitt, in 1920, will be remembered.

MEDIUMS' COPYRIGHT

It has also been a more intimate issue in a copyright case, Cummins *v.* Bond, which came before Mr. Justice Eve three or four years ago. The question for solution in that case was whether the copyright in a communication said to have been made at a seance by the spirit of a Glastonbury monk was vested in the woman medium who received it, or in the enthusiastic sitter to whom she dictated it and who wished to publish it.

The sitter claimed that he owned the copyright, as the author was a spirit and had only used the medium as an instrument of transmission. On the other hand, the medium claimed the copyright on the ground that she was not a mere amanuensis, but was in communion with the spirit of the deceased monk, and was therefore joint author of the message.

With customary directness the judge disregarded the pretension of both parties that the communication had an ultra-terrestrial origin. He dealt with it as coming from a terrestrial author, and held the medium to be the author and therefore the holder of the copyright.

Long memories may also revive the

ase of Lyon and Home, one of the most otable cases ever brought into a Chanery Court.

A wealthy widow made a gift of :30,000 to Daniel Douglas Home, the lost celebrated of the mediums of his time (the 'Sixties), and gave him also a reversionary interest in another sum of similar amount. She did this believing that she was fulfilling the wish of er husband, whose spirit Home had invoked. Subsequently she rued her enerosity, and brought an action to ave the gifts set aside.

Vice-Chancellor Giffard heard the case, and for nine days the court listened to talk about table rapping, knotted handerchiefs, and other phenomena. In setting aside the gifts Giffard characterised the manifestations which had influenced the lady as :

" Mischievous nonsense, well calculated on the one hand to delude the vain, the weak, the foolish, and the superstitious, and on the other hand to assist the projects of the needy and the adventurer. "

LORD DARLING'S DICTA

There is no need to strain the memory severely for an instance of judicial iticism of the claims of spiritualists ade by Mr. Justice Darling.

A theatrical agent sued theatrical oducers for damages for alleged failure to carry out an agreement to ace the Criterion Theatre at his disposal for a public séance. Merely mentioning that the plaintiff won his case, and was awarded £200 damages, the comments of the judge may be quoted full, because reference was made the statute which it is now sought to fiend :

" It is an open question whether the manifestations given by mediums are genuine or mere tricks by which people are able to represent that there is communication with the next world. I should myself come to the conclusion that there is no certain desire to deceive or impose, but that it is desired that people should be puzzled as to whether there is a genuine manifestation of spirits or w h e t h e r it is trickery.

" There are those who believe that the spirits can communicate in this world with those they have known, through some medium. Their time is so unoccupied in the next world, and it is such a dreary place, that they are perfectly ready to come to the" Criterion and attend matinees, and not to look on from the stage, but be on the stage

"Before even they get on the stage they are counting the pennies in Mr. —'s overcoat or the buttons on it, and reading a jumble of German and English nonsense.

" On the other hand, there are those who are capable of supposing that this really is a kind of existence imposed for eternity upon those who have ceased to exist in life. If that is so, ' well may we weep for friends who die '.

" All they (the plaintiffs) desired to do was to give an exhibition which would leave some people in doubt as to whether it was real divination by means of the dead or some trickery. No magistrate ought to convict them on this account under the statute of George IV. "

LICENSED CLAIRVOYANTS

In the bill now before Parliament it is proposed that spiritualists shall be given immunity from prosecution, provided that there is no intention to defraud. The following are specifically mentioned as coming within the scope of the bill :

Promoter, chairman, or other official,
Lecturer or speaker,
Clairvoyant,
Medium.

For the purposes of the bill, " medium " and " clairvoyant " are defined as meaning a person " holding a certificate or licence of fitness to practise either as a medium or clairvoyant, or in both capacities, such certificate or licence to be issued by registered or properly constituted spiritualistic or psychical societies, or a joint committee representing such societies, or such other certifying or licensing body as may be approved by one of his Majesty's Principal Secretaries of State. "

The Societies of Psychical Research, both in England and America, exist today as scientific centres for information and investigation of spirit phenomena. Persons interested in these " mysteries " would do well to avail themselves of their protection and the facilities they afford for serious work. The English Society was founded in 1882 by Henry Sidgwick, Edmund Gurney, Frederick Meyers, W. T. Barrett and others.

For root of this movement see Chapter XXII.
For development of this movement see Chapters CVIII, CIX, CX, CXV.

CHAPTER LXXXI

THE EASTERN STAR

(Founded 1850)

This order has five degrees and was founded lor the wives and daughters of Masons in America by Robert Morris in 1850. It has also been worked in Scotland.

Jephthah's Daughter	Daughter's Degree
Ruth	Widow's Degree
Esther	Wife's Degree
Martha	Sister's Degree
Electa	Benevolent Degree

For root of this movement see Chapter XLVII.

CHAPTER LXXXII

THE IRISH REPUBLICAN BROTHERHOOD

(I. R. B.)

THE FENIANS.

(Founded 1857-1858)

Concerning this famous Secret Society, Captain Pollard writes :

" From its earliest days to the present time the I. R. B. has existed as a militant revolutionary secret society, with the avowed object of separating Ireland from all connection with the British Empire and establishing an independent Republican Government. [1]

" The founders of this movement were Colonel John O'Mahoney and a barrister, Michael Doheney, both of whom had fled from Ireland for their share in the rising of 1848. Both these men took refuge in France, at that time a hot-bed of secret Carbonarist societies, such as the *Communistes Revolulionnaires,* the *Constitutional Society* with its ' Acting Company ', the *Seasons* and many others, and it was in Paris that these two fugitives lived with James Stephens, the real head and organizer of the Fenian movement, who was also a refugee. "

" In 1857 a messenger was sent from New York to James Stephens, then in Dublin, asking him to get

1. Pollard, *The Secret Societies of Ireland,* p. 47.

up an organization in Ireland on resources provided from the States (U. S. A.) ; and it is clear that Stephens had already cut-and-dried plans in his mind as to how this was to be done. He stated his terms, which were agreed to, and on St. Patrick's Day 1858, the I. R. B. movement was initiated by Stephens and Luby in Dublin. "

In 1859 the I. R. B. exacted the following oath ; " I, A. B., in the presence of Almighty God, do solemnly swear allegiance to the Irish Republic now virtually established ; and that I will do my utmost, at every risk, while life lasts, to defend its independence and integrity ; and finally that I will yield implicit obedience in all things, not contrary to the laws of God, to the commands of my superior officers. So help me God. Amen. "

" The organization made rapid headway, but the weight of the Roman Catholic Hierarchy was surging against the movement, and in due course the Brotherhood was excommunicated ; in 1861 no Fenian could get absolution. "

In reference to the founding of the Fenian society in America, Heckethorn fifty years ago had written the following :

" In Nov. 1863, the Fenian organization assumed a new character. A grand national convention of delegates met at Chicago and avowed the object of the Brotherhood, namely, the separation of Ireland from England, and the establishment of an Irish republic, the same changes being first to be effected in Canada. Another grand convention was held in 1864 at Cincinnati, the delegates at which represented some 250,000 members, each of which members was called upon for a contribution of five dollars, and this call, it is said, was promptly responded to.... About the same time a Fenian Sisterhood was established, and the

ladies were not inactive ; for in two months from their associating they returned upwards of £200,000 sterling to the Fenian Exchequer for the purpose of purchasing arms and other war material. " [2]

To raise money the Fenians issued bonds redeemable 90 days after the establishment of the future Irish Republic.

Availing ourselves of the remarkable documentation furnished by Captain Pollard we gather the following facts :

" The American Fenian Brotherhood was a separate organization, distinct from the Irish Fenian Brotherhood or I. R. B. having its own leaders ; but both organizations were on the same lines and had their officers, both civil and military oaths, emblems, and passwords, funds and stores of arms. " [3]

All was well till Sept. 14, 1865 when "the Dublin authorities, who were thoroughly well informed, raided the offices of *The Irish People* and arrested the staff.

James Stephens was arrested with the rest but " escaped through the nominal complicity of a warder, John Breslin, who was also a member of the I. R. B. "

" Stephens had received some twenty-five thousand pounds, little of which was spent in Ireland, and in later years it was a matter of common knowledge that Stephens, besides being Head Centre, had also an agreement with the British Government, which threw a peculiar light on his immunity from arrest and his later escape from prison and leisurely retreat to France. "[4]

On March 5, 1867, " Colonel " Kelly, heading a dissident group of Fenians, established a Directory

2. Heckethorn, *Secret Societies of All Ages and Countries,* vol. II, p. 203.
3. Pollard, *op. cit.,* p. 58 *et seq.*
4. *Ibid.,* p. 60 *et seq.*

separate from the original I. R. B. in London.

" Kelly, it should be noted, was the inventor of the *Committee of Safety,* later known as the *Assassination Committee,* whose function was to shoot people suspected of ' treason ' to the Brotherhood. "

" In 1869 new influences in America and Paris succeeded in reforming the I. R. B. Directorate in London, a nd the organization became not only a mainspring of revolutionary endeavour in Ireland, but a definite element in the complex machinery of world-revolution. "

In March 1865, the Fenians joined the amalgamation of subversive Secret Societies under Karl Marx, known as the *International Association of Working Men,* founded in London on September 28th.

" It is, at all events, clear that Marx and the leaders of the I. R. B. were in close touch, and that Marx knew, even if the mass of Irish dupes did not, that the Irish revolutionary dream of the I. R. B. and Fenian leaders was no merely nationalist rebellion, but was to be a social revolution.[5]

" The function of the Fenian ' General ' Cluseret and his relation to the International are not precisely clear, but he appears to have acted as a chief of the military rather than the civil side of the secret Lodges. During his stay in England on his Fenian mission he paid particular attention to the problem of how London might be captured, held and burnt.... After the suppression of the Paris branch of the *Internationale* it was Cluseret who organized the workers as a secret communist revolutionary society. "

The more recent activities of the I. R. B. should be followed in connection with The Clan-na-Gael.

5. Pollard, *op. cit,* p. 67 *et seq.*
For root of this movement see Chapter LXXVII.
For development of this movement see Chapter LXXXVIII.

CHAPTER LXXXIII

PHOENIX SOCIETY OF SKIBBEREEN

(Founded 1858)

In our enumeration of subversive societies we must include the Phoenix Society of Skibbereen of which Captain Pollard writes the following in *The Secret Societies of Ireland* (page 46).

" In 1858 a premature organization, contrived to revive the tenets of the Young Irishmen of ten years earlier, was founded at Skibbereen by Jeremiah O'Donovan Rossa and James Stephens. Both these men were later to attain notoriety in criminal annals, but the *Phoenix Society* was abortive. Attacked by the priests it was suppressed. "

This society is interesting to us on account of the subsequent career of James Stephens, one of its founders, who had previously been identified with the Fenian movement.

For root of this movement see Chapter LXXXII.

CHAPTER LXXXIV

L'ALLIANCE ISRAELITE UNIVERSELLE

(A BRANCH OF JEWISH MASONRY)

(Founded 1860)

If, as it has been appropriately defined, Judaism is a sect, the creation of the Alliance Israélite Universelle which took place in 1860 can be regarded as that of its exoteric centre.

It was founded in 1860 by Aristide Astruc, Isidor Cahen, Jules Carvalho, Narcisse Leven, Eugene Manuel and Charles Netter. Its first president was Konigswarter. Adolphe Cremieux was president from 1863-1867 and again from 1868-1880.

In 1840, the world had been startled by the news of the fearful murder of Père Thomas at Damascus. Serious investigations had resulted in the conviction of three Jews who had confessed to the commission of the abominable crime for Jewish ritual purposes of procuring human blood.

The indignation of the whole world rising against Jewry made its prominent members realise the danger threatening their newly acquired emancipation in most countries, and they made a concerted effort to disprove Jewish guilt in the Damascus affair. Foremost among them had been Moses Monte fiore, Adolphe Cremieux

and Solomon Munk. Yet, the real inspirer of the Alliance Israelite Universelle was Hirsch Kalisher, Rabbi of Thorn (Russia) and its enthusiastic exponent, Moses Hess.

The chief aim of the Alliance Israelite Universelle was political, and was clearly expressed in the report circulated after its foundation in which was stated : *All important faiths are represented in the world by nations, that is to say, they are incarnated in governments especially interested in them and officially authorized to represent them and speak for them only. Our faith alone is without this important advantage; it is represented neither by a state nor by a society, nor does it occupy a clearly defined territory.*

The Alliance Israelite Universelle therefore was destined to be the governmental representative of all Jews from whatever country they lived in under the authority of their secret Kahal or community rule.

The first political manifestation of the Alliance Israelite Universelle took place at the Berlin Congress in 1878 where it was represented by three of its delegates : Kann, Netter and Veneziani.

The link between the Alliance Israelite Universelle and Freemasonry was for many years Adolphe Crémieux and Masonic writers have asserted that the 18th degree, conferreo by the Grand Orient, makes the initiate, if not a member, at any rate a supporter of the Alliance.

The Alliance Israelite Universelle saw its dream of international Jewish Government shattered when Zionism emerged and came tc the fore in 1897. It is noteworthy that the " Prophet " of Zionism : Ahad Ha'am (Asher Ginsberg) was a member of the Alliance Israelite Universelle and a disciple of Charles Netter. The avowed

aims of the A. I. U., namely a super-government of the world and a universal religion, both to be Judaic, are being steadily pursued by the " Jewish World Agency " functioning to-day.

CHAPTER LXXXV

THE INTERNATIONAL

(FIRST AND SECOND)

(Founded 1860)

In his early days, Karl Marx, later to be the moving spirit of the First International, edited a paper in Paris, *Annales Franco-Allemandes,* the organ of a secret society. This paper had been founded by Arnold Riige, a disciple of Mazzini. Marx met Riige through Henri Heine, the celebrated poet. [1]

Heckethorn, in his *Secret Societies of All Ages and Countries* gives an interesting synopsis of the early phases of this movement destined ultimately to form the keystone of subversion throughout the world. [2]

" The first attempt at an international society was made by a small number of German workmen in London, who had been expelled from France in 1839 for taking part in the riots in Paris. Its members consisted of Germans, Hungarians, Poles, Danes and Swedes. Of the few English members Ernest Jones was one. The society was on friendly terms with the English Socialists, the Chartists, and the London French Democratic

1. *Revue Internationale des Societes Secrites,* June 28, 1931.
2. Heckethorn, *op. cit.* vol. II, p. 224 *et seq.*

Society. Out of that friendship sprang the Society of the Fraternal Democrats, who were in correspondence with a number of democratic societies in Belgium. In November, 1847, a German Communist Conference was held in London, at which Dr. Karl Marx (real name Mordechai) was present. In the manifesto then put forth it was declared that the aim of the Communists was the overthrow of the rule of the capitalists by the acquisition of political power. The practical measures by which this was to be effected were the abolition of private property in land ; the centralization of credit in the hands of the State — the leading agitators of course to be the chiefs of the State — by means of a national bank ; the centralization of the means of transport in the hands of the State ; national workshops ; the reclamation and improvement of land ; and the gratuitous education of all the children.

" In 1860, a Trade Unionist, Manhood Suffrage, and Vote by Ballot Association was established, of which G. Odger, a shoemaker, was chairman. As if it had not enough of what might be called legitimate work to do, the association also undertook to agitate in favour of Poland, for which purpose it co-operated with the National League for the Independence of Poland. The London International Exhibition of 1862 induced the French government to assist many French workmen with means to visit that exhibition... " and "... on the 5th August, all the delegates met at a dinner given to them by their English colleagues at Freemason's Hall, where an address was read which formed, as it were, the foundation-stone of the International. The Imperial Commission that had enabled the French workmen to visit the London Exhibition had no doubt furnished them with return tickets. But several of the artisans made no use of their second

halves, since profitable employment in London was found for them by their English brethren, so that they might form connecting links between the workmen of the two countries. "

The next year, another meeting was arranged and this was followed by others. At last one was held in London on Sept. 24, 1864, presided over by Professor Beesly, at which it was finally determined to establisli a permanent organization of the working people of the civilized world. The International Working Men's Association was thus founded. In *The Jewish Encyclopaedia,* Article on Karl Marx, we read that Mazzini and Marx were entrusted with the task of preparing the address and the constitution. Then came the big public meeting held on September 28, 1864 at St. Martin's Hall, which " declared the International Working Men's Association to be established and congresses were appointed to be held at different times and places to decide on the measures to be taken to found the working men's Eldorado. Many societies at first were affiliated, but dissensions soon broke out among them, and many, such as the Italian Working Men's Society, withdrew again. " [3]

This withdrawal of the Italian section was doubtless influenced by its recognition of the subversion of the original scheme for the amelioration of industrial conditions by the Mazzinian revolutionary agents.

" At a meeting held in London, in 1865, the ' re-establishment of Poland entire and independent ' was again one of the questions discussed. The Paris delegates were for avoiding political questions; but Mr. Odger reminded them that Poland had furnished the occasion for the establishment of the association,

3. Heckethorn, *op. cit.*

and that the Conference must stand by the Polish cause. "

In 1866, a meeting or congress was held at Geneva, where the abolition of standing armies, the destruction of the monopolies of great companies, and the transfer of railways and other means of locomotion to the people, were decided on. Another resolution favouring Polish Independence was passed and the report of Marx made in 1864 was adopted.

To anyone unversed in the intricacies of International Politics at that date, the introduction and predominance of the meesures concerning Poland seem senseless. All the International societies which, at that time, were affiliated to that of Young Italy of which Mazzini, if not in every case the nominal founder, was in all cases the moving spirit, were controlled by a central committee of which the famous Italian Revolutionary was the presiding genius. In this committee centered also the political power of Carbonarism plus that of Masonry as well as that of Judaism which, functioning through Mazzini, Levi and Lemmi, found, in the dawning International, an easy means of fostering revolutions on foreign territory and a centre of agitation towards extorting the extension of rights and privileges to their " Jewish brothers " in Poland, which, at that date had the largest Jewish population of any country in the world. Thus, the International, later to become its most powerful agent and the tyrant of a nation, began to serve the Jewish International power.

We now obtain the further information to the effect that at the Congress of Bâle, held in 1869, Bakounine and Armand Levi fought for the control of the organization. " Bakounine, the Russian Nihilist, spoke thus without reserve :,'By social liquidation I mean

expropriation of all existing proprietors, by the abolition of the political and legal state, which is the sanction and only guarantee of all property as now existing, and of all that is called legal right; and the expropriation, in fact, everywhere, and as much and as quickly as possible by the force of events and circumstances. ' "[4]

After such remarks, the International was evidently considered by its masters to have shown its mettle and to be deserving of better quarters. " A temple worthy of their cult was sought and found... near Geneva, where... a fine building, the Masonic Temple — *Temple Unique...* was procured. ... They put the name of Temple on their cards and bills. Their cult had gained a worthy shrine... "[5]

The further aims of the movement are thus described by Heckethorn:

"... At the time when the International was founded, the French Empire was as yet in all its strength and.... its ministers looked upon themselves as small Machiavellis when they permitted the International (which claimed to be a social, non-political organization), to grow in order, some day, to use it against a mutinous bourgeoisie. The Emperor had an opportunity on September 2, at Sedan, and the Empress on September 4, at Paris, to judge of the value of such policy. However, the scheme of the association having been settled in London in 1864, the organizers opened at Paris a *bureau de correspondance,* which was neither formally interdicted nor regularly authorized by the Prefect and the Minister. But the constantly growing power of the International shown by the strikes of

4. Heckethorn, *op. cit.* p. 231.
5. Onslow Yorke, *Secret History of the International,* p. 66.

Roubaix, Amiens, Paris, Geneva, etc. after a time compelled the government either to direct or to destroy it. The Parisian manifesto read at Geneva was stopped at the French frontier ; but M. Rouher agreed to admit it into France, if the association would insert some passages thanking the Emperor for what he had done for the working classes —a suggestion which was received with derision by the members. In the meantime the old revolutionary party, of which Mazzini, Garibaldi, Blanqui, and Ledru-Rollin were the oracles, looked with suspicion on the foundation of the International; for, as this last declared that it would not meddle with politics, the others called out, Treason ! and thus the two parties were soon in a condition of violent opposition. In 1867, the Congress of Lausanne voted against war, but at the same moment the other fraction of the demagogues, assembled at Geneva, under pretence of forming a congress of *peace,* declared war on all tyrants and oppressors of the people. However, the two parties, the bourgeois demagogues and the workmen demagogues, eventually united ; and thus it came to pass that by virtue of this pact the International took part in two revolutionary manifestations which occurred about six weeks after — the one at the tomb of Manin in the cemetery of Montmartre, and the other on the following day on the Boulevard Montmartre, to protest against the French occupation of Rome. The International having thus been carried away to declare war against the government, the latter determined to prosecute it. The association was declared to be dissolved, and fifteen of the leaders were each fined a hundred francs. The International taking no notice of the decree of dissolution, a second prosecution was instituted, and nine of the accused were condemned to imprisonment for three months. The International now hid itself

amidst the multitude of working men's societies of all descriptions that were either authorized or at least tolerated, and made enormous progress so that its chiefs at last declared themselves able to do without any extraneous support. ' The International', said one of the speakers at the Bâle Congress (1869), ' is and must be a state within states ; let these go on as suits them, until our state is the strongest. Then, on the ruins of these, we shall erect our own fully prepared, such as it exists in every section. '

" On September 3rd 1870, the disaster of Sedan became known at Paris. On the next day, Lyons, Marseilles, Toulouse, and Paris proclaimed the Republic. This simultaneous movement was the result of an understanding existing between the leading members of the International in the various parts of France ; but that the 'Jules Favres and Gambettas, ' that *vermine bourgeoise,* as the International called them, should obtain any share of power, was very galling to the demagogues. At Lyons and Marseilles, however, the supreme power fell into the hands of the lowest wretches. The Commune installed at Lyons began its work by raising the red flag — that of the International. At Paris the association pretended at first to be most anxious to fight the Prussians. When the battalions were sent to the front, however, it was found that those comprising most Internationals were the most ready ' to fall back in good order, ' or even to fly in great disorder at the first alarm ; and General Clement Thomas pointed out this instructive fact to the readers of the *Journal Officiel.* But when a few Prussian regiments entered Paris, the Internationa[1], through its central committee, announced that the moment for action was come ; and so the members seized the cannons scattered in various parts of the city,

and then began that series of excesses, for which the Commune will always enjoy an infamous notoriety. Its first sanguinary act was the assassination of Generals Lecomte and Clement Thomas. [6]

" One would have supposed that the International would disavow the Communists : but, on the contrary, it approved of their proceedings. Flames were still ascending from the Hotel de Ville when already numerous sections of the International throughout Europe expressed their admiration of the conduct of the Parisian outcasts.

" At Zurich, at a meeting of the members of the International, it was declared that ' the struggle maintained by the Commune of Paris was just and worthy, and that all thinking men ought to join in the contest. ' "

Thus they agreed with Armand Levi and Jewish Masonry !

In 1872, another Jew, Karl Marx, transferred " the seat of the General Council to New York, in care of his faithful follower F. A. Sorge ", his co-religionist. [7] There the organization degenerated into a gang of Anarchist-revolutionaries. In 1876 it was dissolved.

Numerous efforts to re-create the First International were made by Marx assisted by Jules Guesde and in 1889 they founded the Second International, the development of which was retarded by internal dissensions. In 1905 however a programme of unification, elaborated at Amsterdam, was accepted by the contending factions. [8]

6. Heckethorn, *op. cit.,* vol. II, p. 251 *et seq.*
7. *Jewish Encyclopaedia,* Article on Karl Marx.
8. *Revue Internationale des Societes Secretes,* June 28, 1931.
For root of this movement see Chapter LIII.
For development of this movement see Chapter CXXV.

CHAPTER LXXXVI

THE KU-KLUX KLAN

(Founded 1865)

The Ku-Klux Klan was the name of an American secret association formed by the Whites of the Southern States for self protection after the Civil war.

It was started at 1865 at Pulaski, Tennessee, as a club for young men. The period of organization of the K. K. K. lasted from 1865 to 1868. It absorbed other societies of similar aims such as the Knights of the White Camelia, the White Brotherhood, the White League, the Pale Faces, Black Cavalry, White Rose, etc.

Apart from the protection of whites, one of its chief aims was opposition to a government based on negro suffrage such as the North wanted to impose on the South.

The Klan denominated the entire South as the Invisible Empire under the rule of a Grand Wizard : General N. B. Forrest. Each state was a Realm under a Grand Dragon; each county a Province under a Grand Giant, etc.

The avowed principles were the maintenance of peace and order, of the laws of God, of the political and social supremacy of the white race and also the prevention of the intermingling of the races.

It showed strenuous opposition to the " scallawags " and " carpet-baggers " as they called the Northern Whites who incited the negroes to commit all kinds of depredations against the Whites of the South.

In 1871 and 1872, the United States Congress enacted a series of " Force Laws " to break the K. K. K. By that time however the negro was once more subdued and the K. K. K.'s central organization was disbanded.

Its spirit however survived and reasserted itself in 1915 when it was revived.

For development of this organization see Chapter CXXIII.

CHAPTER LXXXVII

SOCIETAS ROSICRUCIANA IN ANGLIA

(Founded 1866)

For an historical sketch of the Societas Rosicruciana in Anglia, the cover name for modern Illuminism, we can do no better than turn to such an authority as its historian William Wynn Westcott, erstwhile Supreme Magus of the Society.

The following items of information are gleaned from his *History of the Societas Rosicruciana in Anglia,* published in 1910. [1] The official statement of the aims of the Society reads as follows :— " The aim of the Society is to afford mutual aid and encouragement in working out the great problems of Life and in searching out the secrets of Nature ; to facilitate the study of the system of philosophy founded upon the Cabala and the doctrines of Hermes Trismegistus, which was inculcated by the original Fratres Rosae-Crucis of Germany, A. D. 1450 ; and to investigate the meaning and symbolism of all that now remains of the wisdom, art and literature of the ancient world. "

1. Dr. Wynn Westcott, M. W. Supreme Magus, *History of The Societas Rosicruciana in Anglia,* IX, privately printed, Dec. 30, 1900. Copyright. British Museum Press Mark 0475 h54.

" The Societas Rosicruciana in Anglia was founded in 1866 by Frater Robert Wentworth Little, an eminent Freemason with much literary talent, and of great personal popularity. He was Secretary of the Province of Middlesex, and Secretary of the Royal Masonic Institution for Girls. He became the first Supreme Magus and Master General of the College in 1867. His knowledge and authority emanated from two sources, and were supplemented by the learning and researches of several other prominent students of occult philosophy. Brother William Henry White, the Grand Secretary of England, preserved certain Rosicrucian papers [2] which had ccme into his possession on attaining office in 1810, at Freemason's Hall, and ot these he made no use ; Brother Little fouud these papers and used them. At the same time, and with the object of re-constituting a Rosicrucian College in London, he availed himself of certain knowledge and authority which belonged to Brother Kenneth R. H. Mackenzie, who had, during a stay in Germany in earlier life, been in communication with German Adepts who claimed a descent from previous generations of Rosicrucians. German Adepts had admitted him to some grades of their system, and had permitted him to attempt the formation of a group of Masonic students in England, who under the Rosicrucian name might form a partly esoteric society. With this license and with the manuscripts of ritual information, which Brother White had discovered in the vaults of Freemason's Hall, Fratres R. W. Hughan, Woodman, O'Neal Haye, Irwin and some others, the present English rituals were adopted, and have been in use

2. Part of these papers are presumed to be some of Nick Stone's rituals.

with some modifications made by Dr. Woodman and his successor, ever since the first regular meeting of the Society.

" The basic rule of the new Society stated that only Master Masons of good standing and repute should be admitted to membership, thus drawing a new distinction, of which we have no previous record ; for earlier English Rosicrucian Colleges had no Masonic basis, and some fraternities abroad certainly admitted women on equal terms, of which fact there is extant literary proof.

" See the curious document called ' The admission of Sigismund Bacstrom, dated September 12th 1794 '. This will be found reprinted in *The Rosicrucian* of October, 1876. The only literary extant evidence of the source of our Rosicrucian ritual from Brother W. H. White is contained in a letter in possession of the Society. The share of Kenneth Mackenzie in the origin of the Society depends at the present time on his letters to Dr. Woodman and Dr. Westcott, and on his personal conversations during the years 1876-1886 with Dr. Westcott.

" Fratres Hughan, Irwin, Hockley, Woodforde and Benjamin Cox have also contributed their personal knowledge on the subject.

" The original MSS. which Little possessed never came into the possession of the S. M., the late Dr. Woodman, and so were never received by the present Magus who has thus few proofs in writing of the historic basis, which he lays down in this sketch of the Society. The most natural conclusion is that Little returned these papers to some obscure portion of the records at Freemason's Hall, and that they are there still, although the present officials have not traced them. This explanation is very probable, because in September 1871, a Brother

Mathew Cooke raised a complaint in Grand Lodge against Masonic officials for discovering, using and removing old manuscripts from the record rooms of Freemason's Hall. These papers supplied the basis for the reconstitution of the Order of the Red Cross of Constantine, as well as of the Rosicrucian Society. They were both Christian bodies, and their records had been hidden away since the time of the Grand Mastership of the Duke of Sussex, in 1813, who, favouring the Unitarian doctrine, did all in his power to remove Christian grades from notice.

" Our records include a letter from the Rev. T. F. Ravenshaw, Grand Chaplain of England, one of the earliest fratres of the Society, confirming much of the historic information which the author received from Dr. Woodman, Woodforde, Mackenzie and Irwin. This letter recites as follows : — (I) that the first S. M. Frater R. M. Little explained to him that the German Fraternity had an established regulation which permitted distinguished members to confer Rosicrucian grades in due order on suitable persons. (II) That a certain Venetian Ambassador to England in the last century had conferred Rosicrucian grades and knowledge on Students in England; these in their turn had handed on the rule and tradition to others, oi whom one of the last survivors was Frater William Henry White, Grand Secretary of English Freemasonry from 1810 to 1857 ; he retired and lived until 1866. (III) From the papers he possessed Frater White admitted Frater Robert Wentworth Little. (IV) These papers came into Little's possession at Freemason's Hall on Frater White's retirement from office. (V)The rituals are mentioned as being imperfect for ceremonial open use. "

The above contains much useful information for any reader who might later undertake research work

not only on the Societas Rosicruciana in Anglia but also in its offshoots : Golden Dawn, Stella Matutina and Ordo Templi Orientis, etc. As to the organization of the Society, in order to enable the reader to understand the system on which it functions, we reprint herewith from *The Rosicrucian,* the Quarterly Record of the Society's transactions, [3] edited by Frater Robert Wentworth Little (S. M.) Master General and Frater William Robert Woodman, M. D., Secretary General, some of the articles governing its organization.

I. — That the meetings of the Society shall be held in London at such house as the majority of the members shall select, on the 2nd Thursdays in January, April, July and October in each year, at such time and place as the majority shall select. The first meeting in the year shall be considered as the obligatory meeting and any member unable to attend on that occasion or at the banquet meeting shall be required to send a written excuse to the Secretary-General. Each brother present at the banquet shall pay his quota towards the expenses thereof.

III. — The Master-general and the Officers shall be elected annually at the obligatory meeting and shall be induced into their several offices on the same evening. The Master-general shall then appoint the Assistant officers for the year.

IV. — No brother shall be eligible for election to the office of Master-general or Deputy Master-general unless he shall have served one year as an Ancient, and have attained the third Order; and no brother shall be eligible for the offices of Treasurer-general, Secretary-general, or Ancient, unless he be a member of the second Order.

3. No. 1, July 1868, British Museum Press Mark 4782-h22.

V. — The Society shall, in conformity with ancient usage, be composed of nine classes or grades, and the number of brethren in each class shall be restricted as follows : —

1 — or grade Zelator	33
2 — or grade Theoricus	27
3 — or grade Practicus	21
4 — or grade Philosophus	18
TOTAL	99

The above shall form the First Order

5 — or grade of Adeptus Junior	15
6 — or grade of Adeptus Major	12
7 — or grade of Adeptus Exemptus	9
TOTAL	36

These brethren shall form the Second Order

8 — or grade of Magister Templi	6
9 — or Magus	3
TOTAL	9

These shall be considered as the Third (or highest) Order, and shall be entitled to seats in the Council of the Society. The senior member of the 9th grade shall be designated " Supreme Magus " and the two other members Senior and Junior Substitutes respectively. The grand total of membership shall thus be limited to 144, or the square of 12. The number of registered Novices or Aspirants shall not be restricted, but members only shall be permitted to be present at the ceremonial meetings of the Society.

VI. — The distinction of Honorary Member may be conferred upon eminent brethren, provided that their election to such membership shall be unanimous and that their number be strictly limited to 16, or the

square of 4. An Honorary President, who must be a nobleman, and three Vice-Presidents, shall be selected from the honorary members. A Grand-Patron may also be elected in like manner.

VII. — No aspirant shall be admitted into the Society unless he be a Master Mason, and of good moral character, truthful, faithful and intelligent...

VIII. — Every Novice on admission to the grade of Zelator shall adopt a Latin motto, to be appended to his signature in all communications relating to the Society. This motto cannot under any pretence be afterwards changed, and no two brethren shall be at liberty to adopt the same motto....

The other articles, 20 in all, can be read in *The Rosicrucian.*

In 1877, the order of membership was rearranged to provide that in future, every College under the jurisdiction of England would be restricted to 36 subscribing members exclusive of members of the 9th grade : the only exception being the Metropolitan College which was to be permitted to enrol 72 members.

In *The Rosicrucian* the Society defines its aims in the following terms :—

" The object of the society being purely literary and antiquarian it is almost unnecessary to state that no interference with, or opposition to, any rite of Freemasonry is intended, or even tolerated : and it matters not to the members whether the aspirant be a disciple of pure and ancient Masonry, as interpreted by the Grand Lodge of England, or be enthusiastic follower of those rites which embrace the Hauts Grades, provided he be of good standing and possess sufficient ability to take part in the peculiar objects of research to which the society restricts itself — mystic and Rosicrucian lore.

" Thus the roll of the society displays names side by side, on the one hand ardent supporters of the high grades, and on the other their bitter opponents. "

Those who have occupied the position of Supreme Magus in the order of their succession were :—

R. Wentworth Little 1865-1878
Dr. Robert Woodman 1878-1891
Dr. William Wynn Westcott 1891-1925

Towards the close of the XIX Century, the membership of Rosicruciana in Anglia included the following personages : —

Samuel Liddell MacGregor Mathers (Junior Sub Magus)
Thomas Bowman Whytehead IX
John Yarker IX
George Kenning
A. E. Waite
Eliphas Levi
Kenneth R. H. Mackenzie IX
Major Irwin IX
William James Hughan IX
etc. etc.

The Annual Convocations were held in the Rosicrucian Temple at the Frascati restaurant, Oxford Street, London, W.

The foreign branches of this order were founded in —

Canada — in 1877 by M. W. Frater Col. W. B. Macleod Moore with Fratres Thomas Douglas Harrington as S. S. M. and George Longley as J. S. M. Four meetings a year at Masonic Hall, Maitland, Ontario.

The United States of America — in 1880 by M. W. Frater Charles E. Mayer IX, Supreme Magus of United States.

Germany — in 1902 by Theodore Reuss VIII (Initiated in the Pilgrim's Lodge 238, London).
Scotland — in 1877.

In connection with the statement made at the opening of this chapter that The Societas Rosicruciana in Anglia was modern Illuminism, the reader's attention must be drawn to the similarity of the grades of the modern Rosicrucian Society with those of Weishaupt's Bavarian Uluminism.

Much has been said and written by various and numerous English authorities on the subject of English Grand Lodge being in no wise connected with any outside societies, whether exoteric or esoteric or with foreign or, as they call it, " Continental " masonry.

We however submit the following suggestions as a logical deduction from a close study of the organization, activities and connections of the Societas Rosicruciana in Anglia.

English Grand. Lodge is today what it was intended to be at the time of its creation, by disciples of avowed Rosicrucianism, namely a dragnet or nursery. Under the guise of philanthropy, humanitarianism, democratic ideals, and the promise of material advancement, it attracts untold numbers of unsuspecting men. The sifting takes place from the time of their initiation. For those who are deemed useless to the further secret aims of Masonry and therefore unworthy of climbing from the Master's chair in Grand Lodge to The Royal Arch degree, English Masonry will always remain what it was represented to be when they became candidates for initiation. They will be useful carriers of the legend that English Masonry believes in God and philanthropy. But, like Charity, English Grand Lodge covers a multitude of sins.... Above all, it covers Gnosticism under all its aspects ; it is in fact its screen.

It is a common error to believe that the Enghsn Grand Lodge is an independent body which was formed in 1717. Logical deduction will show that, owing to its formation being the result of Rosicrucian effort, it always has been, and still must be, subject to the direction of its esoteric parent body, i. e. ROSICRUCIANISM or Manichean and Socinian Gnosticism.

Childish as may be the claim of English Grand Lodge as to its autonomy and independence, yet it has been most successfully defended by scores of English writers who attacked Masonic Societies and their subversive activities against state and religion. According to them English Grand Lodge was always exempted from such groups.

It is time to put an end to this legend. English Grand Lodge, the body which claims to represent English Freemasonry, is as much the child of Rosicrucianism today as it was in 1717 and has no more power or wish today to rebel against, or deny its parent, than it had then. As to Esoteric Rosicrucianism, this Esoteric body, mainly Cabalistic in its direction, always has been and is in truth international. It has penetrated every association, society or organization just as did the Illuminati of Bavaria at the Wilhelmsbad convent of 1782.

In the particular Gnostic Rosicruciana in Anglia, briefly sketched here, we see *internationalism* clearly depicted. At one time it was personified in Kenneth Mackenzie who, initiated and illuminized by the German Rosicrucian adepts, was later the connecting link between German, English and French Gnosticism, the latter represented at the time by Eliphas Levi (A. L. Constant).

Nearer to our own time, William Wynn Westcott is the connecting link of this international Rosicru-

cian-gnosticism. Prominent Grand Lodge and Royal Arch Mason, he was also Supreme Magus of Rosicruciana in Anglia and Knight Kadosch etc.

His connections with John Yarker, as also with the French hermetist Papus and with the theosophist Blavatsky, were of an esoteric kind, but most important of all were his close relations with his brother Rosicrucian MacGregor Mathers and the German Theodore Reuss. For it is, we know, William Wynn Westcott, the respected English Grand Lodge and Royal Arch Mason, Supreme Magus of Rosicruciana in Anglia who, together with the Cabalist MacGregor Mathers, created the Rosicrucian branch known as the Order of the Golden Dawn. With Theodore Reuss he was closely associated with the foundation of the Ordo Templi Orientis which from Reuss and Karl Kellner's manuscripts is known to be phallic.

How far the reciprocal conferring of degrees in their respective orders between John Yarker, W. W. Westcott, Theodore Reuss, Engel and Papus is a case of interpenetration remains to be determined. John Yarker was the head of the Ancient and Primitive Rite of the Rite of Swedenborg, etc., Wm. Wynn Westcott, the Supreme Magus of Rosicruciana in Anglia, Theodore Reuss and Engel, heads of the German Illuminati and Ordo Templi Orientis, and Papus, head of the Martinists. We are fully aware of the Gnostic practices of these different rites but the student bent on a certain type of research will find interesting and instructive the study of the political activities of the different bodies mentioned. The author of *Light Bearers of Darkness*[4] has attempted to show part of the nefa-

4. " Inquire Within ".

rious political game played by adepts of the Stella Matutina and Golden Dawn Orders, two of the occult branches of Rosicruciana in Anglia.

We reprint below two letters exchanged between William Wynn Westcott and the German Theodore Reuss which show the interlocking and international gnostic direction of those two late honoured members of English Grand Lodge Freemasonry.

It remains for the student to follow every line of enquiry to the point of ccncentration where all threads are gathered and systematically manipulated for the eventual destruction of Christian civilization.

It may lead to the B'nai B'rith, the Universal Israelite Alliance, India or Thibet, but in any case, a thorough and complete study of Rosicrucianism embracing a minute one of Rosicruciana in Anglia and its various branches will be a great step taken in the direction of uncovering much of the political and moral chaos of present day history of humanity.

Feb 14, 1902

Dear Bro. Reuss ;

I have to acknowledge receipt of Illuminati papers and safely received and they shall be translated and considered and I will report upon what I can do — Best thanks.

As to the Swed. Riie the Lodge Holy Grail No. 15 is all right and Bro. Yarker is entirely within his right to give you, a known Master Mason of England, a Warrant for a Lodge, but he hesitates to issue written authority for 6 Lodges which your Latomia[5] says are not regular. I *had* got his permission to make a Prov. Gd. Lodge of Germania for you but now he hesitates, because he does not want to have half the German Masonic World condemning him —

1. *Latomia* : One of the official periodicals of German Freemasonry.

as well as half the English, who condemn him for the A. & P. Rite.

Please write to him

John Yarker, Esq.
West Didsbury,
near Manchester
Eng.

and get his authority to go on, at present my hands are tied.

With best wishes,
Believe me,
Yours sincerely,
W. W. Westcott.

To Theodor Reuss

Societas Rosicruciana in Anglia

Dr. Wm. Wynn Westcott S. M. J. X.

Memorandum from the High Council
396, Camden Road, N.

Aug 26, 1902

Care Frater,

I have duly recd. your card & letter & Report, for all which best thanks. I hope you are well again. I am sorry you missed seeing my Bro. Gardner. I note what you say about the Illuminati and hereby accept the position of Regent, and must find a good man to work it up. Do I understand that Engel is now out of the order ? I have not heard any more from him.

Re Rosics.

Your fratres must each choose a Latin motto ; Mine is " Quod scis, nescis. " — even what you know — you don't really know — is a free translation — I will read your Report on Second Thursday in October to the High Council and Met. Coll.

There must be a lot of Rosic M. S. S. lying hid in your country, make every effort to find some. We have copies

of two here. I will ask the H. C. about the use of Library. I propose to keep German contributions for buying further Books for it, and for that alone. You might look out to buy any German Rosic books for us.

Yours sincerely,

Wynn Westcott.

Photographic reproductions of the above letters and of other documents interesting to the student of Occult Theocrasy will be found in Appendix IV.

For root of this movement see Chapter XXII.
For development of this movement see Chapters CIX, CX, CXV.

CHAPTER LXXXVIII

THE CLAN-NA-GAEL (V. C.)

(Founded 1869)

In his oft quoted book, *The Secret Societies of Ireland,* Captain H. B. C. Pollard, late of the Staff of the Chief of Police, Ireland, gives much valuable information concerning the Clan-na-Gael (See page 69 *et seq.).*

" In 1869 a new secret Irish-American organization was formed, known as the Clan-na-Gael. It traces its origin back through a permanent secret society known as the Knights of the Inner Circle, which, in turn, descended from the Knights of St. Patrick, known as the Ancient Order of Hibernians to-day. It was originally a seceding circle (The Brian Boru) of the United Irishmen, an American society tracing back to 1789. "

By 1873, the Clan had absorbed all independent Irish secret societies save that of " The Irish Confederation " of Jeremiah O'Donovan Rossa with which it had reached an arrangement for mutual toleration.

" The original organizer of the Clan had called it the United Brotherhood, and in all its work a simple letter cipher composed of the next letter in the alphabet after the one really meant, was utilised. The secret name of the Clan being the United Brotherhood, it was therefore designated and spoken of as the V. C.

Ireland was known as ' Jsfmboe, ' and so on. To this day the Clan speaks and writes of the I. R. B. as the S. C.

" Up to 1881 the Clan-na-Gael was governed by an executive body, the F. C, and had an annually elected chairman. A Revolutionary Directory, the ' R. D. ' consisted of seven members [1]... Great secrecy shrouded the R. D. and the names of members were only known to the delegates and three ' Senior Guardians ' of each ' Camp ' of the Clan.

" These Lodges or ' Camps ' were known in cipher as ' D's '; each had a number and an outward innocent name, such as the Emmett Literary Association. The essential precaution for the maintenance of secrecy was the rule that all documents, when read, had to be burnt before the Brotherhood, a rule also common to the I. R. B. of today. "

" An open Irish movement had been evolving in the States [2] and a great Irish Convention was held at Chicago in November, 1881, where all kinds of Irish associations were to be represented by delegates who would be addressed on the subject of the Land League. By a clever political manoeuvre the Clan secured the office of Chairman to one of its members, the Rev. George Betts, and as he had the right of appointment of all members of committees, they were enabled to nominate a Clan-na-Gael majority and force the Clan views on the whole body of the Convention.

" In 1882 the Clan, which had for long controlled the secret organization in America, now also controlled all the various open Irish societies and associations which had been represented at the Convention. The mechanism of control was simple — the whole influence

1. Pollard, *The Secret Societies of Ireland,* p. 71 *et seq.*
2. United States of America.

of the Clan was exerted to secure to their members a preponderant representation as office-holders in these associations, and it soon became recognised that membership of the Clan was an indispensable preliminary to advancement in local Irish affairs. [3]

" The American Clan-na-Gael had concentrated all Irish organizations, however innocuous, in the body of the National League,[4] and had, by controlling the Committee of the League by its own members, thereby possessed itself not only of a vast field from which to draw funds and recruits, but of the whole co-ordinated political power of the Irish organizations in America. The process developed by the I. R. B. in Ireland was analogous ; through its members they were represented on the Committees and Councils of practically every organization which, in the opinion of its leaders, could be of use to it. The identity of the I. R. B. men was always a secret.

" The secret power of the Brotherhood was brought to bear on all questions of appointment to positions and offices in various open associations, and it was its influence and corruption which achieved those mysterious appointments to position of persons singularly devoid of merit, which were, and are, a marked feature of Irish life...

" In so far as the activist military policy of the I. R. B. was concerned, the period from 1895 to 1912 was practically negative.

" The I. R. B. had always held that membership of any sectarian secret society, such as the A. 0. H., or the Orange Society was incompatible with membership of the I. R. B. [5]

3. Pollard, *op. cit.,* p. 90 *et seq.*
4. Formed from The National Land League of America.
5. Pollard, *op. cit.,* p. 98 *et seq.*

Howevei, the A. O. H. in America has for many years been under the direct control of the Clan-na-Gael which also influences through the A. 0. H. such American Catholic Associations as are not distinctly Irish, such as the Knights of Columbus, a Catholic Fraternal Society. "

In the year 1912 "the action of the North in arming had its immediate repercussion in the South... On November 25th 1913 *The Irish Volunteers,* as distinct from the Ulster Volunteers, had been formally instituted. "

" The outbreak of war introduced a new element in the shape of an alliance between the I. R. B., the Clan-na-Gael, and Germany. "

Casement, whose political activities were ruled by the two Germans, Albert Ballin of the Hamburg-American line and Professor Kuno Meyer, " had been active in the councils of the Irish Volunteers and at the date of the outbreak of war was in the United States on business connected with the relationship between the I. R. B. and the Clan-na-Gael... On the 3rd Nov. 1914, he reached Berlin and laid before the German Foreign Office the suggestion of alliance between the Irish Republicans and Germany, and established a line of communication via the American Clan-na-Gael with revolutionary Ireland. From Berlin, he communicated with Judge Cohalan and John Devoy, the Clan Leaders in the States, who, in turn, maintained communication with the I. R. B. in Ireland through emissaries and an established letter-carrying service on craft crossing between Ireland and America. [6]

" The arrangements between the Clan-na-Gael as representing the I. R. B. and the German Government

6. Pollard, *op. cit.,* p. 134 *el seq.*

are amply set forth in such documents as the British Government has yet disclosed. e. g. in the White Paper, *Documents relative to the Sinn Fein movement,* published by H. M. Stationery office in 1921. "

The Wolf von Igel papers, taken by the United States Government at 60 Wall Street, New York, in April 1916, further prove the complicity of the Clan-na-Gael. Casement was captured when he landed from a German submarine on the coast of Kerry, April 21, 1916.

The rebellion broke out in Dublin on Easter Monday, April 24, 1916 and on April 29 P. H. Pearse, the rebel leader, President of the Provisional government, surrendered to General Sir John Maxwell, and on the first of May the rebels surrendered.

After the entry of the United States into the war in 1917, the Irish-German headquarters were transferred to Spain, operating from there via South America back to the Clan-na-Gael.

" In 1921, on the 6th of December, the Irish representatives and the Cabinet signed a Peace Treaty which gave Ireland the status of a Dominion. "

For root of this movement see Chapter LXXXII.
For development of this movement see Chapter CXVI.

CHAPTER LXXXIX

THE NIHILISTS

(Founded 1869)

The Nihilists were founded in the spring of 1869 by Netchaief who had adopted the views of social organization which have found expression in the works of Proudhon and Abbe Constant.

As anarchists, they embraced the usual anarchist ideals some of which, such as " property is theft ", and " death to Tyrants ", could be useful to other organizations.

CHAPTER XC

THE CRYPTIC RITE

(Founded in England 1871)

Introduced into England in 1871 from America under the authority of the Grand Council of New York, the Grand Mastership was awarded by the Grand Council to the Rev. G. R. Portal, M. A., in 1873.

CHAPTER XCI

THE SAT BHAI OF PRAGUE

(Founded 1872)

According to John Yarker, who was president of the order, " this is a Hindu Society organized by the Pundit of an Anglo-Indian regiment, and brought into this country, about the year 1872 by Major J. H. Lawrence Archer. The name alludes to the bird *Malacocercis grisis* which always fly by sevens. It has seven descending degrees, each of seven disciples who constitute their seven and seven ascending degrees of Perfection *Ekata* or Unity. Its object is the study and development of Indian philosophy. Somehow, its *raison d'etre* ceased to be necessary when the Theosophical Society was established by the late H. P. Blavatsky, which at one time at least had its secret signs of Reception. " [1]

References are said tc have been made to its esoteric object in Rudyard Kipling's *Kim* which, according to Rene Guenon, can be accepted as a regular autobiography. According to Guenon " that which is told therein concerning the rivalry of the Russians and the English in southern India is strictly historical.

1. John Yarker, *The Arcane Schools,* p. 492.

Among other things one finds curious details on the organization by the English, for this purpose, of a secret society called Sat Bhai ". [2]

2. Rene Guenon, *Le Theosophisme,* p. 293.
For development of this movement see Chapters XCV, CI.

CHAPTER XCII

ANCIENT AND PRIMITIVE RITE
RITE OF MEMPHIS

ENGLAND

(Founded 1872)

John Yarker, in a pamphlet *The Grand Mystic Temple,* states that in 1872 " we (the English) took from them (the Americans) a Charter for its (The Ancient and Primitive Rite) degrees 33-95 in and for Great Britain and Ireland and in the Scottish Rite allied ourselves with the Supreme Grand Council 33, (Cerneau) for the United States of America, of which the writer (John Yarker) was made honorary 33°, Representative of Amity. We had thus for long the Scottish Rite allied with Mizraim, and now with Memphis. In the case of the former, we established Representatives with various Supreme Grand Councils and revised the Statutes of 1762, in preference to the forged Constitution of 1786 in the year 1884; in Mizraim with the old bodies of Naples and Paris ; and in Memphis with America, Egypt, Roumania and various other bodies working that Rite. We also, in these three Rites, accepted foreign Charters to confirm our original powers. "

Yarker then makes the following apologia —

" Whatever may be the value assigned to Craft Masonry in this country (England), a Master Mason is held in small esteem abroad. . . . Our object in giving our time at our own cost to these degrees is to break with the unmasonic exclusiveness bred of sycophancy and to give every reputable Master Mason a chance of acquiring the high Masonic initiation at a reasonable cost. [1]

Neophytes upon entering a Chapter received the 18th degree of the Ancient and Accepted Rites (Rose Croix) and Ancient and Primitive Rites and 46th of Mizraim. Advanced in a Senate, these receive the 30th of the two Rites and the 66th of Mizraim. In the series of the Council they receive the higher and more important occult grades of Mizraim and Memphis or Ancient and Primitive Masonry.

" The governing body or ' Sovereign-Sanctuary Supreme Grand Council of Rites 33-95 has already issued Charters for Grand Mystic Temples, Council General (of Rites) 32-94, for England, Scotland, Ireland, New Zealand and West Africa and each Charter covers a Grand Consistory 32-93, Ancient and Accepted Rite and Supreme Grand Council, 33rd. It has also established a Sovereign body with like powers for the German Empire. [2]

" The Constitution of the A. and P. Rite declares ' that Great Britain and Ireland derives from the Sovereign Sanctuary for the American Continent, which again derives its authority from the Sovereign Sanctuary of France, the College of Rites and the Grand Orient of France '. In America authority was vested in Harry J. Seymour by Letters Patent granted to

1. John Yarker, *The Grand Mystic Temple.*
2. *Ibid.*

him by the Executive Chiefs of the Rite in Paris in 1862. Ten years later a Patent and Dispensation was granted by the Ill. Sov. Gr. M. Gn., Harry J. Seymour, on February 23rd, 1872, to M. I. Bro. John Yarker, as Sov. Gr. M. Gn. to establish the Sovereign Sanctuary in and for Great Britain and Ireland; ' and he came over to England to inaugurate personally at Manchester and London the foundation of the Rite. "[3]

" Further on, The Constitution intimates that Egypt was the source of the knowledge deposited in this system. But it apparently arose in France and went to Egypt returning in 1815 with a wealth of esoteric lore, under the name of... Disciples of Memphis. "

" None but Master Masons in good standing were and are admitted to the Rite which consequently begins after the three Craft Degrees. "

On Nov. 11, 1912, John Yarker was elected Grand Imperial Hierophant 97. After his death on March 20, 1913, a meeting was held at a Special Convocation of the Supreme Sanctuary of the Ancient and Primitive Rite of Masonry at 33 Avenue Studios, 76 Fulham Road, South Kensington, London S. W., on Monday June 30, 1913, at five o'clock, and Bro. Henry Meyer of 25 Longton Grove, Sydenham, Kent, was elected Sov. Grand Master General for Great Britain and Ireland. The minutes of the meeting were signed by. —

Henry Meyer 33° 90° 96°
Sovereign Grand Master General
Edward Aleister Crowley 33° 90° 96°
Patriarch Grand Administrator General
Wm. Hy. Quilliam 33° 90° 96°
Patriarch Grand Keeper General of the Golden Book.

3 *Speculative Mason,* July 1927, vol. 19.

Leon Engers-Kennedy 33° 90° 95°
Patriarch Grand Secretary General.
Theodor Reuss 33° 90° 95°
Sovereign Grand Master General ad Vitam for the German Empire and Grand Inspector General

The women's branch of this rite and its interlocking possibilities is best shown by the reproduction of Madame Blavatsky's diploma, which was published in *The Theosophist* of March 1913 (M91) and is reproduced again on page 66 of *Freemasonry Universal* Vol. V, Part 2, *Autumn Equinox,* 1929.

There it is stated that " we have declared and proclaimed and by these presents do declare and proclaim our illustrious and enlightened Brother, H. P. Blavatsky, to be an Apprentice, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect Chevaliere de Rose Croix, Adonaite Mistress, Perfect Venerable Mistress, and a Crowned Princess of Rite of Adoption. "

The diploma is signed
John Yarker 33, Sovereign Grand Master
M. Caspari 33, Grand Chancellor.
A. D. Loewenstark 33, Grand Secretary.

The organ of the order is *Kneph.*

For root of this movement see Chapters XLVII, LXIV.
For development of this movement see Chapter CX.

CHAPTER XCIII

THE ANARCHISTS

(Founded 1872)

Anarchists claim direct descent from Diderot and those factions which during the French Revolution of 1789 had formed the clubs of the *Enrages* and *Hebertistes.* Prudhon was their prototype.

Chronologically speaking, however, the Anarchist party was formed on Sept. 29, 1872, when a split occurred in the ranks of the participants in the Hague Congress of the International Association of Workers, numbers siding with Bakunin whilst others rallied round Karl Marx.

Bakunin's adherents formed the Anarchist party and organized in Switzerland the " Federation Jurassienne " which soon extended its ramifications to Northern Italy, Eastern France and Spain. The Federation's tenets were plainly anarchistic, urging terrorism as the means of overthrowing all forms of existing governments. The attempt of Haedel on the life of the German Emperor Wilhelm in 1878, as well as the murder of the Tzar Alexander II of Russia, 1882, were engineered by anarchists. From Europe, their activities spread to the United States of America when Most, the German anarchist, founder of the Freiheit, went

to New York and, with Julius Schwab, organized the Anarchist movement in America, founding the Socialist and Revolutionary Club of New York in 1880 and such press organs as *The Anarchists* of Boston, later followed by *Liberty.* The methods of these societies are identical with those of the I. W. W., the " Industrial Workers of the World ".

For root of this movement see Chapter LXXXV.
For development of this movement see Chapter CXXV.

CHAPTER XCIV

THE ANCIENT AND ARCHAEOLOGICAL ORDER OF DRUIDS

(Founded 1874)

Founded by Bros. R. Wentworth Little, W. Hyde Pullen and Thomas Massa, in 1874, this order is restricted to members of the Masonic body only.

Among its members have been W. R. Woodman, M. D., George Kenning, K. R. H. Mackenzie, E. H. Thiellay and S. Rosenthal.

It claims to be a study society for Ancient and Modern Druidism.

For root of this movement see Chapter LXXXVII.

CHAPTER XCV

THE THEOSOPHICAL SOCIETY

(Founded 1875)

The Theosophical Society, with nine degrees, was founded in 1875 by Helena Petrovna Blavatsky (1831-1891) daughter of Colonel Peter Hahn and granddaughter of General Alexis Hahn von Rottenstern Hahn, of Mecklenburg, Germany, settled in Russia. When very young, she married Niciphore Blavatsky, Councillor of State, from whom she separated after three months.

As regards the founder of this order, Rene Guenon, who has made a close study of Theosophy, thus briefly sketches her career.

" Mme. Blavatsky's extraordinary life of adventure started in 1848. During her travels in. Asia Minor with her friend Countess Kiseleff, she met a Copt (some say a Chaldean) called Paulos Metamon, who claimed to be a magician, and who seems to have been a fairly accomplished conjurer. She continued her travels with this personage with whom she went to Greece and Egypt till her funds gave out, when she returned to Europe. " [1]

1. Rene Guénon, *Le Théosophisme,* p. 12.

Having quarrelled with her family, she was unable to go to Russia so she went to London where she frequented spiritistic and revolutionary circles. She was initiated into the Carbonari by Mazzini in 1856 and was also an initiate of the Order of the Druses, according to John Yarker.

About this period, (1856) her *Mahatma* Morya is supposed first to have manifested. The *Mahatmas* Morya and Koot Hoomi are said to be members of the highest degree of "The Great White Lodge ", that is to say of the occult Hierarchy which, according to the theosophists, secretly governs the world.

Guenon thus continues : [2]

" Towards 1858, Madame Blavatsky decided to return to Russia; she became reconciled with her father, staying with him till 1863 when she went to the Caucasus and met her husband. A little later she was in Italy whither she seemed to have been summoned by a Carbonarist order; in 1866, she was with Garibaldi, whom she accompanied during his expeditions, she fought at Viterbo, then at Mentana, where she was seriously wounded and left on the field as dead ; she recovered however and went to Paris for her convalescence. There she remained some time under the influence of a certain Victor Michal, a spiritist-magnetizer. This Michal, a journalist, was a Freemason as was also his friend Rivail *(alias* Allan Kardec) once founder, later director of the Folies-Marigny and the pioneer of French spiritism. It was Michal who developed the mediumistic faculties of Madame Blavatsky... Madame Blavatsky was, at that time, herself a believer in spiritism and claimed to belong to the school of Allan Kardec, from whom she preserved certain

2. René Guénon, *op. cit.,* p. 14.

ideas, notably those concerning reincarnation. "

In 1867, she succeeded after three previous attempts in entering Tibet.

" Inquire Within ", who acknowledges Guenon as her source of information and who has also closely followed the activities of Madame Blavatsky during this period of her life, refers to her visit to America in the following terms :

" In 1875 Madame Blavatsky was sent from Paris to America where she met Henry Steel Olcott and where on October 20, 1875, a society, said to be for ' spiritualist investigations ', was founded in New York.

" Olcott was President, Felt and Dr. Seth Pancoast vice-presidents, and Madame Blavatsky Secretary. Among other members were William Q. Judge, Charles Sothern, one of the high dignitaries of American Masonry, also for a short time General Albert Pike, Grand Master of the Scottish Rite for the Southern Jurisdiction U. S. A., who was said to be the author of the thirty-three degrees received from the Arabian member of the ' Great School. ' ". [3]

To anyone who has read Part 1 of this book the significance of this connection with Pike and Luciferianism at this period requires no further comment!

Guenon, detailing this American visit of Madame Blavatsky, further explains how " George H. Felt, self-styled Professor of Mathematics and Egyptologist, had been introduced to Madame Blavatsky by a journalist called Stevens. Felt was a member of a secret society generally called by the initials ' H. B. of L. ' (Hermetic Brotherhood of Luxor). This society, which played a prominent part in the first stages of spiritistic phenomena in America, is definitely opposed

3. " Inquire Within ", *Light-bearers of Darkness,* p. 26.

to spiritistic theories, for it teaches that these phenomena are due, not to the spirits of the dead, but to certain forces directed by living men. "[4]

Madame Blavatsky and Olcott had both joined this society from which they were expelled before they left America.

A letter from John Yarker quoted in *Freemasonry Universal* (Vol V, part 2 *Autumn Equinox,* 1929) is here relevant. It states that Madame Blavatsky's masonic certificate in the Ancient and Primitive Rite of Masonry was issued in the year 1877.

Yarker writes " Both the Rites of Memphis and Mizraim, as well as the Grand Orient of France, possessed a Branch of Adoptive Masonry, popular in France in the 18th century and of which, in later years, the Duchess of Bourbon held the Rank of Grand Mistress.

" We accordingly sent H. P. B., on the 24/11/77, a Certificate of the highest rank, that of a Crowned Princess 12, said to have been instituted at Saxe in the last quarter of the 18th century. "

" In November, 1878 ", according to ' Inquire Within', " Madame Blavatsky and Olcott left for India, and in 1882 founded the Theosophical centre in Adyar, near Madras ; there she initiated her ' esoteric section ', and contacted the so-called ' Mahatmas ', and her phantastic phenomena, precipitated letters, astral bells, materialisations, etc., were in time suspected and exposed. The matter was taken up by the ' Society for Psychical Research ', which in December, 1885, reported her as ' one of the most accomplished, most ingenious, and most interesting impostors. '[5]

4. René Guénon, *op. cit.,* p. 21.
5. Inquire Within, *op. cit.,* p. 26 *et seq.*

" Mrs. Besant was presented to Madame B!avatsky in 1889 by the socialist Herbert Burrows, also member of the Stella Matutina, and she immediately succumbed to Madame Blavatsky's irresistible magnetism and formidable power of suggestion. Madame Blavatsky died in London May 8, 1891. Mrs. Besant was elected President in 1907. From 1910 to its consummation one of her chief works, assisted by Leadbeater, was to train Krishnamurti as Messiah, or as he preferred to be called, ' World Teacher '. On February 19, 1922, an alliance between Mrs. Besant's Co-masonry and the Grand Orient of France was celebrated at the Grand Temple of the *Droit Humain* in Paris. "

The Society has over seven hundred affiliated sects at present. " Its objects are, The World Religion, The World University, and the World Government (by the Restoration of the Mysteries, i. e. by the recognition of their place as the World Government as they were recognized in ancient days, the place they have ever continued to occupy...). " [6]

The political status of this organization as a centralizing point for numerous secret and theocratic orders is evidenced by a letter dated July 1, 1926, from 171 Palace Chambers, Westminster, London, according to which the Editors and Correspondents of the English Information Service, to which was given the name of " The Theosophical News Bureau ", were officially authorized to issue statements on behalf of : —

The Theosophical Society
The Theosophical Educational Trust
The Theosophical World University [7]

6. *The Theosophist.*

7. Papus (Docteur Encausse), *Traite elementaire de Science Occulte,* p. 147.

The following is a translation :

The Order of the Star in the East (closed)
The Liberal Catholic Church
The Order of Universal Co-Freemasonry.

In 1887, when Madame Blavatsky settled in London, she had started a Theosophical magazine called *Lucifer the light-bringer* and published her *Secret Doctrine.* She is the authoress of another well known work *Isis unveiled.*

In the year 1889, Mr. MacGregor Mathers, 8th degree Rosicruciana in Anglia, wrote a letter to the editor of *Lucifer* in which he stated that the Theosophical and Rosicrucian Societies entertained very friendly relations [8] and this idea of " friendly foreign relations " is further confirmed by Rene Guenon who writes : " There are persons who believe that the ' Esoteric Section ' exists no longer in the Theosophical Society, but that is not so ; the truth is that, to defeat curiosity, it has been made into a nominally separate organization but one nevertheless, under the same direction ".

The religious principles of The Theosophical Society are gnostic and anti-christian and are the same as those of " The Hermetic Society ".

Numerous were the dissensions and many were the

" Each one of these adaptations being applicable to the physical or spiritual world, one understands how real ' Illuminés ' can draw towards the light of truth, towards this ' light which illuminates all men coming into this world ', towards the divine living voice, the profanes called to initiation.

But for that it was necessary that the fundamental and hermetic key of the degrees and their adaptation should be conserved by *an occult university.* Such was the role that the Rose-Croix and the judeo-christians had reserved to themselves. "

8. Sedir, *Histoire des Rose-Croix,* p. 124.

offshoots of this association among which the best known are The Anthroposophical Society and The Theosophical Society of America.

For root of this movement see Chapter LXXIV.
For development of this movement see Chapters C, CXXI.

CHAPTER XCVI

PRIMITIVE AND ORIGINAL PHREMASONS

(SWEDENBORGIAN RITE)

(Founded 1876)

Known as the Rite of Primitive and Original Phremasons, The Supreme Grand Lodge and Temple of the Swedenborgian Rite received its charter on 1/10/1876 from the Supreme Council of the Phremasons in Canada (founded by the Golden Square Body of London) which was composed of the following well-known Brethren :

M. N. Brother Colonel W. J. B. McLeod Moore S. G. M., Grand Master of Templars and 33°
R. W. Brother T. D. Harrington, S. G. S. W., Pt. G. M. of the Grand Lodge of Canada and 33°
R. W. Brother George Canning Longley. 33°

The officers of the Supreme Council for England then appointed were :—

M. W. Brother John Yarker. S. G. M.
R. W. Brother Captain R. G. Irwin. S. G. S. W.
R. W. Brother Captain Chas. Scott J. P., S. G. J. W.
Supreme Grand Secretary Dr. K. R. H. Mackenzie.

Upon the death of Scott and the retirement of Irwin, Dr. Wynn Westcott and Major G. Turner were appointed respectively.

All members of the rite of Swedenborg must be Master Masons.

The rite has six degrees, the craft degrees and three others, namely, Enlightened Prince or Green Brother, Sublime Prince or Blue Brother, and Perfect Prince or Red Brother.

The Rosicrucian and Grail grades form the apotheosis of the entire system.

Bro. John Yarker tells us (see page 416 in *The Equinox,* March 1912) that Samuel Beswick informed him that in his book, the matter added by Chastanier had been rejected and " that what was left was the work of Swedenborg. Hence", continues Bro. Yarker, "Bro. Waite's description of two secret and unnamed degrees, are of interest at this point ".

In 1902, Brother Yarker, Grand Master of the Rite, authorized Theodore Reuss to found six Holy Grail Lodges in Germany. The officers of this Provincial Grand Lodge of Germania were :

R. W. Theodore Reuss	Prov. Grand Master
Leopold Engel	Prov. Grand Senior Warden
Erich Walter	Prov. Grand Junior Warden
August Weinholtz	Prov. Deputy Grand Master
Max Heilbronner	Prov. Grand Treasurer
Siegmund Miller	Prov. Grand Secretary
Franz Held	Prov. Grand Marshall
Max Suppas Dr. R. Gross	Prov. Grand Stewards

George Gierloff, Guardian

The Secretary of the Sovereign Grand Lodge of Swedenborg in. England at this date was Wm. Wynn Westcott.

For root of this movement see Chapter XL.
For development of this movement see Chapter CX.

CHAPTER XCVII

THE NATIONAL LAND LEAGUE

(Founded 1879)

On Oct. 21,' 1879, this organization was established at Dublin, Ireland, with Charles Stewart Parnell as its President. It cooperated closely with the Clan-na-Gael. Among its members were Egan, the treasurer, Biggar, Dillon, J. J. O'Kelly, London and Harris. The league was responsible for many agrarian outrages and in October, Parnell, Sexton, Kelly, Wm. O'Brien and Michael Davitt were arrested and imprisoned. From jail they issued a manifesto advising all tenants to pay no rent. On Oct. 18, 1881 the Government suppressed the Land League.

The American branch of the National Land League was founded in 1880.

For root of this movement see Chapter LXXXVIII.

CHAPTER XCVIII

THE RUSSELLITES

OR THE INTERNATIONAL BIBLE STUDENTS

(Founded 1879)

The International Bible Student Movement was founded by Charles Taze Russell (1852-1916) with the object chiefly of attracting the lower middle class intelligentsia of Christian communities such as certain clerical workers, teachers, servants and persons not accessible to direct forms of propaganda. In America the movement has had great influence among the negro element.

In 1879 Russell founded *The Watch Tower* of which he was the sole editor.

The Russellite teaching, drawing its own arbitrary conclusions and proclaiming them as final, professes to prove from Biblical sources that all Christian churches are evil and corrupt, that the time of the Gentiles ended in 1914, and that the Jews must henceforth reign supreme over the world. It also elaborates an occult dogma alleged to be based on biblical precedents.

It condemns the Roman Catholic Church, referring to Rome in true esoteric Masonic style as Babylon and disposes of the Pope and his entire hierarchy as agents of the Antichrist who are doomed to extinction according to the familiar Masonic formulas of Albert Pike, Mazzini and Co. We are further told on biblical autho-

rity, interpreting the following words in Rev. II. 24 " As they speak " that this means that " Satan is a name applicable to Rome as describing its characteristics. [1]

The Protestant Episcopal and other Christian churches which in Russell's graphic language are " the Harlot daughters of the Romish Church " and " have committed fornication " which term he interprets as meaning the union of Church and State, so bitterly opposed by the Jews in all countries, fare no better at the pen of this prolific writer, who predicts that, under the visible rulership of the Ancient Worthies (The Jewish Sanhedrin), those Gentiles who still believe in Christ will acknowledge his reign as an invisible one while submitting as Christians to all the hardships these Jewish lords might choose to put upon them.

Brother Russell gives us little hope for the time of tribulation which is upon us, for on page 122 of *The Finished Mystery* he wrecks any hopes we might still cherish with regard to benevolent brotherhoods in the following sentence — " As the trouble increases, men will seek, but in vain, for protection in the great rocks and fortresses of society (Freemasonry, Oddfellowship, and Trades Unions, Guilds, Trusts and all societies secular and ecclesiastical) and in the mountains (governments) of the earth ".

The publications of The International Bible Students Association are interesting samples of political propaganda and seem well calculated to suppress possible instincts of revolt among such members of the Christian community as might object to the role allotted to them under the Jewish Super State.

The present head of this movement is John Rutherford.

1. The International Bible Students Association, *The Finished Mystery,* p. 43, pub. 1918.

For the root of this movement see Chapter LXXVI.

CHAPTER XCIX

THE INVINCIBLES

(Founded 1881)

In his historical sketch of " The Invincibles ", Captain Pollard thus records their foundation and activities : "The Executive of the Irish Invincibles was joined by members of the I. R. B. but the two organizations were kept distinct. "

" The Invincibles conceived the idea of assassinating all British officials in Ireland, and held themselves to be guerilla soldiers. " Their chief was P. J. Tynan always alluded to as Number 1. [1]

The assassination of Lord Frederick Cavendish, Chief Secretary, and Mr. Burke, known as the " Phoenix Park murders " were perpetrated by this association.

1. Pollard, *The Secret Societies of Ireland,* p. 82.
For root of this movement see Chapter XCIV.

CHAPTER C

SOCIETE THEOSOPHIQUE D'ORIENT ET D'OCCIDENT

(Founded 1882)

The secret society called *La Société Théosophique d'Orient et d'Occident* was a spiritist organization founded by the Duchesse de Pomar (Lady Caithness) in 1882.

The Duchess was personally in close touch with Eliphas Levi, Mme. Blavatsky, Colonel Olcott, Mrs. Besant, Dr. Encausse, and other well known occultists of the period.

For the root of this movement see Chapter XCV.

CHAPTER CI

GRAND LAMAISTIC ORDER OF LIGHT

(FRATRES LUCIS)

(Founded 1882)

This order, *Fratres Lucis,* was founded in 1882. by an English Jew called Maurice Vidal Portman, an orientalist and a politician who in 1876 was in close contact with Lord Lytton, then Viceroy of India, the author of the well known occult novel *Zanoni.* [1]

As regards this order, John Yarker, recipient of The Crown of Kether, gives us the following information :

" The Altar is that of Maha Deva and had a ritual of three degrees — Novice, Aspirant, Viator. The writer (John Yarker) arranged with Bro. Portman to amalgamate it with the Sat Bhai, Rite of Perfection, but it seems to be continued separately at Bradford, Yorkshire, as the ' Oriental Order of Light '. Its early certificate adopted the forms of the Cabala, with which the Theosophy of India has some affinity. In the East, ceremonial degrees are not valued, the object being the development of practical occultism, which was the purpose of the establishment of the Order of Light, governed by a Grand Master of the Sacred Crown or Kether of

1. René Guénon, *Le Theosophisme,* p. 297.

the Cabala. The writer (John Yarker) has a letter from Bro. Portman in which he says ; ' the Sat Bhai rituals are without exception the finest and best suited to an occult order of anything I have ever read ' and he leaves all arrangements in the writer's hands. " [2]

If, as John Yarker says, the Altar is indeed that of Maha Deva, we refer the reader to that part of this book where the Indian cult of Siva (The Destroyer, Maha Deva) is outlined.

The present headquarters of the order are still at Bradford, Yorkshire.

2. John Yarker, *The Arcane Schools,* p. 429.

CHAPTER CII

THE AHMADIYYAH SECT

(Founded 1882)

The ahmadiyyah sect is described in an article by Fr. Lawrence as having been founded in 1882 at Quadiam, Punjab, by Mirza Ghulam Ahmad, who died in 1908. It resembles in many ways Bahaism and attempts to conciliate the oriental and occidental religions while its dogma, based on the shi'a (unorthodox Mahometan) foundation of free thought, embraces the buddhist belief, rites and metempsychosis as well as the idea of the occult Messiah.

In accordance with the Ismali theory of the advent of the reincarnated mahdi at the opening of each century, this sect proclaims their founder to have been the reincarnation of Christ for the XIV Century (XX of our era) and the harbinger of the future Messiah.

An Indian branch of the sect endorses a legend according to which Christ, having escaped the Pharisees, died at Srinagar, Kashmir. At this place is the tomb of an obscure buddhist saint Yus-asaf.

The propaganda of the sect is worked from two centres, one at Lahore, India, and the other at Woking, England, the latter being chiefly political in character adhering to the kemalist and panturanic programme.

At Lahore resides the esoteric Indian chief of the sect, Muham-mab-Ali. In London is the other head, Kemal-ud-Din.

The chief publications of the order are

The Islamic Review	London
The Sun of Islam	Lahore
The Light	Lahore
Moslem Sunrise	Chicago
Moslemische Review	Berlin
Revue Islamique	Island of Mauritius

The Durang mosque is attended by English converts as well as Indians.

For root of this movement see Chapter XVII".

CHAPTER CIII

CO-MASONRY

(ANCIENT AND ACCEPTED SCOTTISH RITES)
SOVEREIGN GRAND MASTER, ELECTED 1929,
THE VERY ILLUSTRIOUS BROTHER LUCIEN LEVI 33°.

(Founded 1892)

We quote the following from a pamphlet issued under the sanction of the Deputy of the Supreme Council of Universal Co-Masonry for Great Britain and its Dependencies by the Grand Secretary of the said Jurisdiction.

" In the system of the Grand Orient of France the Craft lodges are under the control of the Supreme Council of the highest degree of the rite. The first attempt to found mixed lodges in France was made in 1774. These adoptive lodges spread to other countries, but the modern Co-Masonic Order or, *L'Ordre Maçonnique Mixte International* Was founded in 1882. It consisted of a group of Lodges which united under the name of *La Grande Loge Symbolique Ecossaise de France,* received immediate recognition from the Grand Orient of France.

" In 1872 the Lodge *Le Droit Humain* was founded by Mademoiselle Maria Deraismes in the presence of Dr. Georges Martin, a prominent mason.

" In 1900 the new *Grande Loge Symbolique* amended its policy so as to enable it to extend its ramifications to other countries and to work the higher degrees. Aided by Brethren in possession of the 33rd degree, the body was then raised from a Craft Grand Lodge to a Supreme Council of the Ancient and Accepted Scottish Rites. Madame Marie Martin, the close friend and collaborator of Mademoiselle Deraismes, succeeded upon the death of the latter to the leadership of the movement, (Dr. Georges Martin holding the Office of Grand Orateur) and held it till her death in 1914.

" There are Co-Masonic lodges in France, Belgium, England, Scotland, India, Australia, South Africa, America, Holland, Java, Switzerland and Norway.

" The first English Co-Masonic Lodge was consecrated in London on Sept. 26th 1902 by the Grand Officers of the Supreme Council under the title of Human Duty, No. 6, and Mrs. Annie Besant was created Vice-President Grand Master of the Supreme Council and Deputy for Great Britain and its Dependencies.

" The Grand Lodge of England does not recognize this particular body of Masonry (1927) but Universal Co-Masonry recognises and admits to its lodges Masons of all regularly constituted Masonic orders. Its laws and regulations are based on the principles adopted by the Universal Assembly of Supreme Councils gathered together at Lausanne on Sept. 22nd, 1875. "

Much of the real information bearing upon the position of woman in Masonry has been omitted by Masonic writers and the reader would be well advised to refer for it to Vol I.

In *The Hidden Life in Freemasonry* (p. 191) C. W. Leadbeater 33° gives us the following cryptic description of the preparation of the Candidate for Initiation

into the degree of Apprentice in the Co-masonic order : "Before his admission he is divested of all m...s and v...s, is h...d, and has his r... a...,]... b... and 1... k... b..., and his r... h... s...d. "

" In plain English the foregoing would read : Before his admission he is divested of all metals and valuables, is hoodwinked and has his right arm, left breast and left knee bared and his right heel slip shod. "

The candidate thus prepared is saturated with magnetic energy during the ensuing ceremony from which consequently he or she issues already under hypnotic influence.

These hypnotic bonds are further strengthened during the ensuing ceremonies of Apprentice and Master Mason which however, in this order, according to Mr. Leadbeater's description of elementals, undines and other sprites, seem to emulate very closely the phenomena of the Spiritualist's seance room.

After attainment by the Candidate to the third degree the Kundalini is supposed to be fully developed.

CHAPTER CIV

KNIGHTS OF COLUMBUS

(Founded 1882)

The Knights of Columbus is the name of a Roman Catholic organization founded in 1882, in the United States of America, by a Roman Catholic priest, Father P. McGivney of New Haven, Connecticut.

From the Roman Catholic paper, *La Croix,* of Paris, in the number dated December 20, 1913, we gather that, at that date, the Knights of Columbus wielded an immense power with which public authorities had to reckon. Their number then was acknowledged to be more than three hundred thousand. The Order had four degrees and was headed by a Grand Master, six pro-Grand Masters and a General Secretary. The territory of the United States was divided into six provinces, each province administered by one of the six pro-Grand Masters. Each province was in turn subdivided in districts administered by a Master of the 4th degree and appointed by the Grand Masters for a period of two years. Districts were subdivided in councils or chapters.

The *Verité* of Quebec, a Canadian paper, in August 1913, put the number of the councils at 1630. At that time, the Supreme Council of the Knights of Columbus was composed of James O'Flaherty, Martin H. Carmody,

William J. McGinley, Daniel J. Callahan and Joseph C. Pelletier.

The order of the Knights of Columbus was the cause of much perturbation in the Roman Catholic Church.

Under cover of being an association for mutual help, it had recruited a considerable number of members whc believed that the Order was fully approved by the Church authorities. When however its activities took on the appearance of a Masonic society with initiation rituals, symbolism and secret oaths, many among the Catholic Clergy became alarmed. Their fears were not allayed when it was known that the leaders of the Knights of Columbus were having fraternal exchanges of all kinds with the Oddfellows, Templars and other Masonic bodies. The climax was reached when it was rumoured that in Rome, the Knights of Columbus had petitioned the Pope to allow their members to become, at least in the United States, regular Masons.

The Knights of Columbus, like the Oddfellows, formed lodges of adoption in 1913, women being enrolled under the caption of " Daughters of Isabella ". Women lodges were called " courts ". In 1913, the number of ″ courts " was over 200 and the membership of " Daughters of Isabella " over two hundred thousand.

Like the society of Oddfellows and similarly to the O. T. O. of the Rosicrucians the Knights of Columbus hold much power over the property and various interests of their members.

Due to their efforts in the direction of establishing a universal religion and inter-confessionalism, the Knights of Columbus have been considered by a large section of the Roman Catholic clergy as an element having departed from the teachings of the Church of Rome and whose secret aim is to bore from within and disintegrate the Roman Catholic power.

Although the Knights of Columbus and the Daughters of Isabella have extended their ramifications into the United Kingdom, it is in the United States that their strength mainly resides. This is easily understood when one studies the activities of Roman Catholics in America and realises that, there, they are far more a political entity with subversive tendencies than a religious body.

CHAPTER CV

CHRISTIAN SCIENCE

(Founded 1883)

Christian Science was founded in 1883.

Mary Baker Eddy, the founder, was born in 1821 at Bow, New Hampshire, U. S. A. and died in 1910.

Having suffered greatly all her life from neurasthenia and hysteria she developed mediumship at an early age. Spiritistic sessions further revealed her psychic gifts but it is more than likely that her early years of experimental psychic research exposed her, in after years, to the horrors of what she later described as " Malicious Animal Magnetism ", familiarly referred to by her students as M. A. M.

At the age of 22, she married George Washington Glover, a Freemason and Oddfellow, who took her to live at Charleston, South Carolina, six months later. However he contracted yellow fever while at Wilmington where he died in June 1844.

In 1853, she married Daniel Patterson, a medical practitioner, from whom she was later separated.

In October 1862 she applied for medical assistance to Phineas Parkhurst Quimby (d. 1866) a healer, who had many marvellous cures to his credit. His medical system was based on an understanding of the scientific laws

governing the use of hypnotism, mesmerism and suggestion. It is claimed that she derived her system from him.

Her book *Science and Health* was first published in 1875.

In 1877 she married Asa Gilbert Eddy who left her a widow in 1882.

In 1881, she founded the Massachusetts Metaphysical College in Boston and two years later, when the movement was well established, started publishing the *Christian Science Journal.*

On June 13, 1888, the National Christian Science Association held its second annual meeting at Central Music Hall, Chicago. This had been organized as well as advertised by George B. Day, Pastor of the First Church of Christ Scientists, Chicago, and the speech delivered by Mrs. Eddy on the second day of this session was acclaimed by her 4,000 listeners as an inspired oration. In view of the extraordinary pitch of enthusiasm attained by her audience and knowing the practice of "charging" public rooms or halls one is led to ask oneself the question as to whether the assembly hall had been specially "charged" for that particular meeting. Whether Mrs. Eddy herself, like the Sybils of ancient times, was also "inspired" by outside hypnotic influence is another hypothesis to conjure with.

From then on, Mrs. Eddy's religious future was assured. Under her leadership suggestion became indeed the foundation of a religion, a religion in which psychic force, operating under suggestion, accomplishes definite physical results.

Mrs. Eddy's acquaintance with Mrs. Augusta Stetson, another Christian Science leader, had already taken place for, according to E. F. Dakin, author of *Mrs. Eddy* {page 178) "it was at a meeting in a fashionable home on

Monument Hill in Charleston that she first met Augusta Stetson, in 1884... She (Mrs. Stetson) had been born of old Puritan stock in Waldoboro, Maine, about 1842. In after life she shrouded her past in mystery, refused -to tell her age, and the town records were eventually burned. She grew up as one of five children in a house which her father, Peabody Simmons, carpenter, built with his own hands. When the family moved to another Maine town, Damariscotta, Augusta was organist there in the Methodist church and a singer in the choir. At 24 she married a ship-builder, Frederick Stetson, who was partially an invalid as a result of imprisonment in Libby Prison during the Civil War. As his wife, she went to England where he secured employment with a British shipbuilding firm. Later, he was sent to Bombay, and here she had an opportunity to delve into a subject in which she had an instinctive interest — the oriental philosophies. In these philosophies affirmation and denial play an important role, and a pantheistic God is postulated — a God who is the Universe, whose mind is All, and of whose mind matter, like force, is but one manifestation or expression in the midst of many. "

Mrs. Stetson started healing and teaching Mrs. Eddy's system in New York in 1886, later resigning her connection with the Christian Science church in 1909.

One can almost describe this system as emerging clearly out of the realm of occultism, a kind of suggestion or auto-suggestion, whereby practical beneficial results may be induced in a patient by the application of certain occult laws to their personal medical requirements.

Mrs. Eddy's dogma is summed up by Hudson in the following words :

" Matter has no existence. Our bodies are composed of matter, therefore our bodies have no existence.

" It follows of course that disease cannot exist in a non-existent body. " [1]

However, regardless of this paradox and the various opinions hitherto expressed about Christian Science, we recognize, while admitting the efficacy of Mrs. Eddy's use of the force of beneficent animal magnetism, that her personal fear of the action of *Malicious Animal Magnetism,* so derided by her theological adversaries, is logical and founded.

These forces operate on sound scientific lines and those who can use the power of suggestion to gain ascendency over a sick person may use it again later for other motives. The danger of such misapplication is not one to be disregarded in calling in a healer, whatever Mrs. Eddy's detractors may say ! That danger is real and every student of the occult knows it.

The movement has become popular and has a following among people of wealth who seem to become the easy prey of occultists and charlatans.

The following extract from the *Daily Telegraph* of Decr. 18, 1930, illustrates this ;

HARMFUL DEMONSTRATIONS

A warning against the dangers of hypnotism in public has been issued by the Academy of Medicine as the result of an investigation by a special committee. This was set up at the request of the Council of the Meuse Department, which suggested that public experiments in hypnotism should be stopped.

The academy declares that such demonstrations are bound to have a harmful influence. They are likely to excite undesirable curiosity, and, in the case of many sensitive people, to give rise to nervous and psychological trouble. Another grave criticism is that they may lead young people to believe that the exercise of hypnotism may enable them to influence the will and actions of those with whom they come into contact— " which, " asserts the report, " is contrary to the truth. "

A resolution passed by the academy recommends the forbidding of such displays throughout the country.

1. Hudson, *The Law of Psychic Phenomena,* p. 157.

CHAPTER CVI

THE FABIAN SOCIETY

(Founded 1883)

The nominal founder of The Fabian Society was Thomas Davidson, an idealist who, in the hope of bettering the lot of humanity, organized a debating club the original aim of which was, according to Mr. Pease, author of *The History of the Fabian Society,* " the reconstruction of society on a non-competitive basis with the object of remedying the evils of poverty. " [1]

This non-competitive basis meant maintenance for all by the community as a right, regardless of merit.

The club met fortnightly in the drawing rooms of its various members and in 1884 adopted the name "The Fabian Society".

Among those prominent in the movement in its early days were : Frank Podmore, a spiritualist, Percival Chubb, a clerk on the Local Government Board, Edward Pease, Hubert Bland, J. Ramsay Macdonald, later Prime Minister of England, R. B. Haldane, afterwards Lord Haldane, George Bernard Shaw, Sidney Webb, afterwards Lord Passfield, Graham Wallas, William Clarke, a former disciple of Mazzini, Mrs. Annie Besant, then a radical with an office at 63, Fleet Street, who

1. See page 37 *et seq.*

controlled *The Freethought Publishing Co.,* Dr. Pankhurst, husband of the later leader of the Women's Social and Political Union and Mrs. Charlotte M. Wilson who, while retaining her membership in the Fabian Society " devoted herself ", so we are told by Mr. Pease, to the Anarchist movement led by Prince Kropotkin and for some years edited the anarchist paper *Freedom.*

On page 68 of *The History of the Fabian Society* by Edward R. Pease we read :

" In order to avoid a breach with Mrs. Wilson and her Fabian sympathisers, it was resolved to form a Fabian Parliamentary League, which Fabians could join or not as they pleased ; its constitution, dated February, 1887, is given in full in Tract No. 41 ; here it is only necessary to quote one passage which describes the policy of the League and of the Society, a policy of deliberate possibilism :—

" The League will take active part in all general and local elections. Until a fitting opportunity arises for putting forward Socialist candidates to form the nucleus of a Socialist party in Parliament, it will confine itself to supporting those candidates who will go furthest in the direction of Socialism. It will not ally itself absolutely with any political party; it Will jealously avoid being made use of for party purposes ; and it will be guided in its action by the character, record and pledges of the candidates before the constituencies. In Municipal, School Board, Vestry, and other local elections, the League will, as it finds itself strong enough, run candidates of its own, and by placing trustworthy Socialists on local representative bodies it will endeavour to secure the recognition of the Socialist principle in all the details of local government. "...

" The League first faded into a Political Committee of the Society, and then merged silently and painlessly into the general body. "

The foregoing is interesting : first, — as showing the original Anarchist connection with Fabian Socialism

as we now know it, secondly, — as an example of one of the most usual methods of subverting an existing organization.

An offshoot of the existing organization was here formed, pledged to a policy or policies which might have been repudiated by the parent body. This offshoot being destined to eventual reabsorption into the parent body could thus assure the successful " boring from within " of the old organization.

We are further told by Mr. Pease that in 1888, " a Universities Committee, with Frank Podmore as Secretary for Oxford and G. W. Johnson for Cambridge, had begun the ' permeation ' of the Universities, which has always been an important part of the propaganda of the Society ".

By 1890, the support of a splendidly organized intelligentsia was assured to the socialist cause with the Fabian Society as its propaganda centre and a number of local Fabian societies were formed. They were succeeded by and merged into branches of the Independent Labour Party.

On page 209 of Mr. Pease's book, we glean some more enlightening information which definitely connects the Fabians with the Jew-captured organization of the old International

" The International Socialist and Trade Union Congresses, held at intervals of three or four years since 1889, were at first no more than isolated Congresses, arranged by local organizations constituted for the purpose in the preceding year. Each nation voted as one, or at most, as two units, and therefore no limit was placed on the number of delegates ; the one delegate from Argentina or Japan consequently held equal voting power to the scores or even hundreds from France or Germany. But gradually the organization was tightened up, and in 1907 a scheme was adopted

which gave twenty votes each to the leading nations, and proportionately fewer to the others. Moreover a permanent Bureau was established at Brussels, with Emile Vandervelde, the distinguished leader of the Belgian Socialists, later well known in England as the Ministerial representative of the Belgian Government during the war, as Chairman. In England, where the Socialist and Trade Union forces were divided, it was necessary to constitute a special joint committee in order to raise the British quota of the cost of the Bureau, and to elect and instruct the British delegates. It was decided by the Brussels Bureau that the 20 British votes should be allotted ; 10 to the Labour Party, 4 to the I. L. P. (Independent Labour Party) 4 to the British Socialist Party, into which the old S. D. F. (Socialist Democratic Federation) had merged, and 2 to the Fabian Society, and the British Section of the International Socialist Bureau was, and still remains, constituted financially and electorally on that basis. "

In the same chapter of his history, Mr. Pease explains that " half of two-thirds of the Fabians belonged also to the I. L. P. and nearly all the I. L. P. leaders were or had been members of the Fabian Society ". The I. L. P. was founded in January 1893 by Keir Hardie and Friedrich Engels, the disciple of Karl Marx.

This Independent Labour Party virtually took over the active political work of the Fabian Society, leaving to the parent body its literary and propaganda status.

At a conference at Leeds in 1899 it was resolved to form a Local Government Information Bureau, to be jointly managed by the I. L. P. and the Fabian Society.

In 1904, Sidney Webb became chairman of the Technical Education Board which up to that date directed all higher education for England. This event, and the concerted working of a group of Fabians within the London County Council, considerably enhanced the

opportunities for further socialistic expansion of the Society.

It should be borne in mind that Anarchists and Socialists, while seeming to differ in their social utopian policies, agree on the first step necessary to provoke an economic condition which would enable them to reorganize the world to their liking.

This first step is the destruction of present day civilisation, the good with the bad.

Their aim of Destruction is the same, only the method whereby it is to be effected differs. This effort at destruction accounts for the community of action of Socialists and Anarchists throughout history.

According to the Anarchists : All must be destroyed in order that all may be rebuilt, but, according to the Socialists, the present system will fall of itself by the passage of certain measures into law. These laws, while framed to appeal to popular fancy, once introduced, can be administered in such a way as to operate the International Destruction which is the primary aim of both parties.

Writing of Babeuf and Buonarotti and their abortive conspiracy of 1796, Professor H. J. Laski in *The Socialist Tradition in the French Revolution* states that " the strategy they (the Babouvists) invented has provided ever since the methodology of revolutionary socialism at least in its large outline ".

The Fabians form numerous detached societies, committees, study clubs, associations, leagues, schools and what not, in order to gain the support of non-socialists for such sections of the Socialist programme which might fail to receive public approbation if the connection with the World Socialist-Communist scheme was revealed. Thus the " sucker lists " of capitalistic supporters of socialism are made available

for England. The system is the same in America.

Among the societies which owe their origin to Fabian initiative may be mentioned :

The London School of Economics, founded 1895.

The Fabian Research, founded 1912, later known as the Labour Research Bureau.

The Pan-Fabian Organization, founded 1907.

The University Socialist Federation, founded 1912, later known as University Labour Clubs.

The Labour Representation Committee, founded 1900, known after 1906 as The Labour Party.

Among the members of the Fabian Association during the last 30 years we find the following names : Bertrand Russell (now Earl Russell), Professor H. J. Laski, Mrs. Sidney Webb (now Lady Passfield), H. G. Wells (resigned), F. W. Pethick-Lawrence, George Lansbury, Philip Snowden (ex-Chancellor of the Exchequer and Lord Privy Seal) and Mrs Snowden (now Viscount and Viscountess Snowden), Will Crooks, Sir Sidney Olivier (ex-Secretary of State for India, now Lord Olivier), the late Brig.-Gen. C. B. Thomson (subsequently Lord Thomson, late Secretary of State for Air), Arthur Henderson (ex-Home Secretary) and Noel Buxton.

It is rather interesting to note how many Fabians have found their way to the House of Lords.

Mr. Pease remarks further that after the Labour Party came into office in 1923, "about half the remaining Fabians in Parliament became either Under-Secretaries or Parliamentary Private Secretaries to Ministers, all positions of greater or less influence with the Government".

The following extract from the *Evening Standard,* London, May 28, 1931, shows the accuracy of Mr. Pease's statement and will serve to further enlighten our readers as to the full significance of present events.

A 10-YEAR-PLAN FOR SOCIALISTS.

HOUSE PARTY RESULTS IN CALL FOR CLEARER THINKING.

MR. COLE GETS TO WORK

OPEN MIND ON EMPIRE BUYING AND PREFERENCE.

From Our Political Correspondent.

The Government is to be presented with a brand new policy. Certain ministers are to take part in its preparation.

It is called a "long run" policy, and is planned "for ten years ahead."

To-morrow evening a group of Socialists and Trade Unionists will begin fashioning the new plan at a meeting to be held at Transport House. The prime movers are Major C. R. Attlee (Postmaster-General), and Mr. G. D. H. Cole.

Sir Stafford Cripps (the Solicitor-General), Mr. Ernest Bevin, and Mr. Noel Baker, M. P. (Mr. Arthur Henderson's Parliamentary Private Secretary) are among those expected to accept the invitation of Major Attlee and Mr. Cole at to-morrow's meeting.

AFTER THE WEEK-END PARTIES.

The new policy—or the plan for a new policy—had its origin in a series of house parties held last year at Easton Lodge (the Labour Chequers), when Socialist politicians, economists and trades unionists foregathered at week-ends. Out of these meetings grew the new Fabian Research Bureau (of which Major Attlee is chairman and Mr. Cole secretary), which received the official blessing of the Labour movement two months ago and is now established in premises in Abingdon street.

One of the chief ideals of this Society is the extinction of the poor as evidenced by the following extract from The *Sunday Express* (London) of May 17, 1931.

Says G.B.S. DON'T GIVE TO THE POOR

THEY OUGHT TO BE ABOLISHED !

Mr. Bernard Shaw, speaking at Letchworth yesterday, advised the extinction of the poor.

"Never give anything to the poor," he said. "They are useless, dangerous, and ought to be abolished, and until this country becomes determined that it shall never again have a poor man or woman or child in it, it will not be a country worth living in."

The best known and cleverest Destructionist laws now on the statute books are those of the Income Tax

and the Inheritance Tax. This form of taxation is calculated eventually to precipitate Municipalisation and Nationalisation which also are part of the Fabian scheme for world peifection. This ideal is to be achieved by the gradual expropriation and pauperisation of all classes by systematic, economic pressure, each class to be separately ruined according to the best means available for ruining it. Municipalisation and Nationalisation means control by government, or, in other words, domination by ONE GREAT TRUST.

Is this Socialism ?

There is nothing new or extraordinary in this plan for World control by a centralized, Super-Capitalist power.

It is the plan so minutely explained in *The Protocols of the Wise Men of Zion.*

It is the plan of modern Judeo-Masonic Russian Soviet Communism.

It is the plan of Weishaupt's Illuminati and that of International Freemasonry symbolized by the three points of Albert Pike — Destruction, Materialism, Imposition.

One is all and all is one.

It should here be noted that the tax question is handled no differently by Conservative Governments, when in power, than by Labour or Liberal Governments and it is well known that any Conservative daring to question the Fabian policy of confiscatory taxation would commit immediate political suicide.

The stranglehold of Fabian Babouvism on England may however eventually be mitigated by an international organization of taxpayers combining as a counter revolutionary body. Who knows ?

For root of this movement see Chapters LXXXV, XCIII.
For development of this movement see Chapter CXXV.

CHAPTER CVII

GAELIC ATHLETIC ASSOCIATION

(Founded 1884)

Founded by Parnell, Michael Cusack and Michael Davitt in 1884. It was related to the Irish movement.

CHAPTER CVIII

HERMETIC SOCIETY

(Founded 1884)

This spiritistic Society was founded in London on May 9, 1884, by Anna Kingsford and Edward Maitland, both members of the Theosophical Society.

According to R. Guenon, it advocates a Gnostic mixture of Christianity and Buddhism.

For Anna Kingsford, as for Mme Blavatsky, the Christs are beings who have succeeded in developing in themselves certain superior powers latent in all men. This is presumably the " Serpent Power " or Kundalini, the Sex Force. Jesus is not the historical personage Jesus Christ. Jesus is only an initiate, one of " the Christs " incarnating through the ages in different bodies, other incarnations of the " Christ force " having been in the persons of Maitreya Bouddha, Krishna and the various prophets of the other religions.

As a foundation for a Universal World Religion, the idea is a clever one but its consequences are that anyone who makes enough fuss about himself can become a god, thus reducing the idea *ad absurdum.*

This is the principle which when further elaborated leads to the usual Gnostic belief that " Man is God ".

Man being God is thus infallible therefore, as God

can " do what he will ". This convenient principle leads in turn to an equally convenient code of morals which, unfortunately, eventually leads to the abyss.

Anna Kingsford and her society were in close contact with MacGregor Mathers the head of " Golden Dawn ".

The Hermetic Society eventually became known as " The Esoteric Christian Union ". [1]

1. Edward Maitland, *Life of Anna Kingsford,* Vol. II, p. 430. For root of this movement see Chapters LXXXVII, XCV.

CHAPTER CIX

ORDER OF THE GOLDEN DAWN IN THE OUTER

(Founded 1888)

This society was founded in England in 1888. It admits men and women.

As a branch of Occult Masonry, its esoteric teaching is a blend of modern Tibetan magic and Theosophy. (See Chapters on Lamaism and Theosophy).

In his *History of the Societas Rosicruciana in Anglia* [1] M. W. Supreme Magus Dr. William Wynn Westcott IX, P. M. P. Z., 30°, informs us that " in association with himself and Dr. Woodman ", R. W. Frater MacGregor Mathers J. S. M. IX " founded the Isis-Urania Temple of the Hermetic Students of the G. D. (Golden Dawn) and that he (Mathers) was then (in 1900) the Chief Adept of the entirely Esoteric Order of the R. R. and A. C. in France, Great Britain and other countries. "

Thus the story basing its foundation on the finding, by A. F. A. Woodford, of a German manuscript at a bookstall[2] is shown to have been a fabrication calcu-

1. Presented to the British Museum Library 5/11 /05, London. Privately printed Dec. 30th 1900, see p. 13.
2. Nesta Webster, *Secret Societies,* p. 311.

lated presumably to hide the direct connection with the " Societas Rosicruciana in Anglia. "

William Wynn Westcott in the above mentioned book gives the following epitome of the Masonic career of Mathers.

" R. W. Frater MacGregor Mathers (Comte MacGregor de Glenstrae), the present Junior Substitute Magus, was admitted to Freemasonry in the Hengist Lodge at Bournemouth and was an early member of the Correspondence Circle of the Quatuor Coronati Lodge at which he was a frequent speaker before he settled in Paris. He is a very famous occult student, and has contributed several learned lectures to the Metropolitan College. He is the author of the *Kabalah Unveiled, the Tarot Cards, The Key of Solomon the King* and *The Book of the Sacred Magic of Abra-Melin the Mage. "*

Mrs. MacGregor Mathers, the sister of Henri Bergson, the Jewish-French philosopher, received clairvoyantly most of the early teaching still used in the order from the " Hidden Secret Chiefs of the Third Order. " [3]

A. E. Waite was an early member of the " Golden Dawn ", but at a meeting held at Dr. Felkin's residence in 1903, according to Dr. Felkin's history, " a split occurred, as Waite and his followers denied the existence of the Third Order, refused to have examinations in the inner, objected to all occult work, and said they must work upon purely mystic lines. "

In consequence of the split, the old organization of Golden Dawn changed its name to Stella Matutina with Aleister Crowley and William Wynn Westcott at its head while the schismatic order, under A. E. Waite

3. " Inquire Within ", *Light-bearers of Darkness,* p. SG.

and MacGregor Mathers, the latter a friend of Rudolph Steiner, retained the old name of Golden Dawn.

In 1912, Golden Dawn merged with Stella Matutina.

For root of this movement see Chapter LXXXVII.
For development of this movement see Chapter CXV.

CHAPTER CX

MODERN ILLUMINISM

ANCIENT ORDER OF ORIENTAL TEMPLARS

(ORDO TEMPLI ORIENTIS)

Exoteric names

ORDER OF TO OV.

Esoteric name

(Founded 1895)

Modern Illuminism, as we know it, was founded by Karl Kellner in 1895. He died in 1905 and was succeeded by Theodore Reuss, the agent of John Yarker.

In 1902, Reuss named William Wynn Westcott as Regent of the Illuminati in England thus establishing the interlocking directorate between Soc. Rosicruciana in Anglia and German Illuminism. This connection is further explained in the article on *Societas Rosicruciana in Anglia* in Chapter LXXXVII.

According to *The Equinox* [1] Vol III No. 1, 1919, the official organ of both the A∴ A∴ (Atlantean Adepts)

1. In an Appendix to this book, 33 pages are transcribed from the eleventh book of *The Equinox,* an organ of the sect. This eleventh volume having been withdrawn from circulation is little known. It was published in Detroit, U. S. A., in 1919. There is no copy of it in the British Museum but copies of all books published in the United States of America are kept in the Library of Congress at Washington, D. C.

and the 0. T. 0. initiates are taught that this latter order is " a body of initiates in whose hands are concentrated the wisdom and knowledge of the following bodies : —

1. The Gnostic Catholic Church.
2. The Order of the Knights of the Holy Ghost.
3. The Order of the Illuminati.
4. The Order of the Temple (Knights Templar).
5. The Order of the Knights of St. John.
6. The Order of the Knights of Malta.
7. The Order of the Knights of the Holy Sepulchre.
8. The Hidden Church of the Holy Grail.
9. The Hermetic Brotherhood of Light.
10. The Holy Order of Rose Croix of Heredom.
11. The Order of the Holy Royal Arch of Enoch.
12. The Antient and Primitive Rite of Masonry (33 degrees).
13. The Rite of Memphis (97 degrees).
14. The Rite of Mizraim (90 degrees).
15. The Antient and Accepted Scottish Rite of Masonry (33 degrees).
16. The Swedenborgian Rite of Masonry.
17. The Order of the Martinists.
18. The Order of the Sat Bhai, and many other orders of equal merit, if of less fame.

It does not include the A.·. A.·. with which august body it is, however, in close alliance. "

This publication also states that " the dispersion of the original secret wisdom having led to confusion, it was determined by the Chiefs of all these Orders to recombine and centralize their activities, even as white light, divided in a prism, may be recomposed. "

" Secret wisdom " in the case of masonic societies of any kind is invariably synonymous with " occult knowledge. "

In the case of the 0. T. 0. the practice of the " secret wisdom " begins with the understanding of the very name of the order.

The book referred to above contains the following information on page 200 : " The letters O. T. O. represent the words *Ordo Templi Orientis* (Order of the Temple of the Orient, or Oriental Templars); *but they have also a secret meaning for initiates. "*

Were we to make a guess at the secret meaning ot the O. T. O., we would borrow the words of Godfrey Higgins, the author of *Anacalypsis* and, with him, " penetrate into the Sanctum Sanctorum of the ancient philosophers of India, Egypt, Syria and Greece. " There shall we discover the secret meaning of the Order of *To Ov,* Greek term for the emanation of fluid or invisible fire. It is the *To Ov* of neo-platonism of which Godfrey Higgins writes : " I am convinced that the emanation of the *To Ov* was believed to be this fire. "

The *To Ov* was supposed to be duplicate, then from that to triplicate. From him proceeded the male Logos, and the female Aura or Anima or Holy Ghost in ancient times always female. The *To Ov* was supposed in himself to possess the two principles of Generation.

The reader who already knows the meaning of this " fire " otherwise known as Kundalini, sex-force, astral light, etc. will easily understand the phallic hidden meaning of the O. T. O. However, it would hardly be fair to leave such a statement under the classification of either suggestion or assumption. Proof might be demanded and proof therefore is appended.

The Equinox states that " it was Karl Kellner who revived the esoteric organization of the 0. T. 0. and initiated the plan now happily complete of bringing all occult bodies again under *one* governance. "

In the " Gnostic Mass " printed in the same volume,

mention is made, in one of the orisons, of the saints among which are named Karl Kellner and Theodore Reuss.

From notes written by Theodore Reuss himself and from correspondence between him and Karl Kellner, the basic principles of the 0. T. 0. have become known and bear out the statement that this organization was formed for the express purpose of substituting the phallic religion for Christianity.

The conception of the O. T. O. was far from being original but it was undoubtedly reformed by the two Germans above named. [2] It was no vain boast on the part of the writer in *The Equinox* to name all the orders as concentrated in the O. T. O., for proof has been obtained that both Karl Kellner and Theodore Reuss were, among a host of others, in close masonic relationship with John Yarker, William Wynn Westcott, Supreme Magus of Soc. Rosicruciana in Anglia, a Warden of the Grand Lodge of England, Papus of the Martinists, etc.

Apparently all concurred in the formation of the esoteric doctrine of the Order of Oriental Templars.

In the Bibliotheque Nationale in Paris is filed a document, dated 1917, containing the constitution and certain information concerning the O. T. O. It states that " The Ancient Order of Oriental Templars ", an organization formerly known as The Hermetic Brotherhood of Light, has been re-organized and re-constituted.

As evidenced by the Reuss papers, one may gather that the O. T. O. has existed since 1902. Prior to 1917, the official date of its foundation, it was presumably a secret organization, operating under

2. The German Organ of the Sect was *The Oriflamme.*

Ancient and Accepted Scottish Rites, acting, as these papers indicate, as the link between this organization and the various unofficial International occult groups. [3]

The prominent persons connected with this organization at its start were : John Yarker, William Wynn Westcott, Papus, Karl Kellner, Theodore Reuss, MacGregor Mathers, Franz Hartmann and Aleister Crowley.

Apart from its secret phallic doctrine the 0. T. 0. seeks to unite with a revival of Gnosticism, the study of the Jewish Cabala, Esoteric Lamaism and Indian Yogism. It seeks to extract from their combined doctrines the practical application of Eastern Sorcery and Western Witchcraft, wherein medicine and hypnotism occupy a place of prime importance, serving solely materialistic ends.

The reader can always be referred to the press for descriptions of the practices of the present Chief of the Order who was obliged to leave Italy following an investigation into his magic practices at Cefalú near Palermo in Sicily.

Calling himself " The Master Therion", Aleister Crowley is also known under the name of Frater Perdurabo and, from his own extravagant writings, we know that he looks upon himself as a reincarnation of Eliphas Levi etc. etc.

To give the reader a feeble idea of the perversion of the O. T. O. we quote the following : — " The blood is the life. This simple statement is explained by the Hindus by saying that the blood is the principal vehicle

3. Article IV, Section 3, of the constitution of the O. T. O. provides that " The person (male or female) filling this office (head) shall serve for life or until his or her resignation " and Article IV, Section 4, provides that " The person filling this office shall appoint his or her successor. "

of vital Prana. There is some ground for the belief that there is a definite substance, not isolated as yet, whose presence makes all the difference between live and dead matter. [4]

" It would be unwise to condemn as irrational the practice of those savages who tear the heart and liver from an adversary, and devour them while yet warm. In any case it was the theory of the ancient Magicians, that any living being is a storehouse of energy varying in quantity according to the size and health of the animal, and in quality according to its mental and moral character. At the death of the animal this energy is liberated suddenly.

" The animal should therefore be killed within the Circle, or the Triangle, as the case may be, so that its energy cannot escape. An animal should be selected whose nature accords with that of the ceremony, — thus, by sacrificing a female lamb one would not obtain any appreciate quantity of the fierce energy useful to a Magician who was invoking Mars. In such a case a ram would be more suitable. And this ram should be virgin — the whole potential of its original total energy should not have been diminished in any way. For the highest spiritual working one must accordingly choose that victim which contains the greatest and purest force. A male child of perfect innocence and high intelligence is the most satisfactory and suitable victim.

" For evocations it would be more convenient to place the blood of the victim in the Triangle, the idea being that the spirit might obtain from the blood this subtle but physical substance which was the quintessence of its life in such a manner as to enable it to take on a visible and tangible shape.

4. The Master Therion, *Magick,* published 1930, p. 93.

" Those magicians who object to the use of blood have endeavoured to replace it with incense. For such a purpose the incense of Abramelin may be burnt in large quantities.

" But the bloody sacrifice, though more dangerous, is more efficacious ; and for nearly all purposes human sacrifice is the best. The truly great Magician will be able to use his own blood, or possibly that of a disciple, and that without sacrificing the physical life irrevocably. "

To such persons as have read in *L'Elue du Dragon* [5] page 43, the description of the first impressions of Clotilde Bersone (Comtesse de Coutanceau) afterwards the *Inspiree* (Seeress) cf the *Grande Loge des Illuminés de Paris,* the following note by " The Master Therion " will be of interest. —

" It is here desirable to warn the reader against the numerous false orders which have impudently assumed the name of Rosicrucian. The Masonic Societas Rosicruciana is honest and harmless ; and makes no false pretences ; if its members happen as a rule to be pompous busybodies, enlarging the borders of their phylacteries, and scrupulous about cleaning the outside of the cup and the platter ; if the masks of the Officers in their Mysteries suggest the Owl, the Cat, the Parrot, and the Cuckoo, while the Robe of their Chief Magus is a Lion's Skin, that is their affair. " [6]

Animal masks referred to above as being used in the mysteries of the Rosicrucian Order are indeed also described by Clotilde Bersone in *L'Elue du Dragon.* They were a distinctive feature of the Masonic

5. Abbe Paul Boulain, Publisher, Les Étincelles, 26, rue de Bassano, Paris, 1929.

6. The Master Therion, *op. cit.,* p. 97, Note.

gathering in the Grand Lodge of the *Illumines d'Orienl* at Constantinople at which she claims to have been present.

It is even suggested by Miss Murray in *The Witchcult in Western Europe* that most of the legends of transformations of witches into cats, horses and other animals arose from references by other witches to craft adepts by the costumes and masks these had worn during the witchcraft ceremonies.

Thus again, the witchcraft of the Middle Ages is reflected in the occultism of today.

The philosophical teachings of the 0. T. 0. seem to be adequately summarized by its leader in the following sentence [7] : " This is in fact the formula of our Magick; we insist that all acts must be equal ; that existence asserts the right to exist ; that unless evil is a mere term expressing some relation of haphazard hostility between forces equally self-justified, the universe is as inexplicable and impossible as uncompensated action ; that the orgies of Bacchus and Pan are no less sacramental than the Masses of Jesus ; that the scars of syphilis are sacred and worthy of honour as such. "

Eliphas Levi, quoting from the *Oupnek'hat,* the standard Indian book on Magic *(Histoire de la Magie,* p. 76) outlines the same moral code ;

" It is permissible to lie in order to facilitate marriage and in order to exalt the virtues of a brahmin or the qualities of a cow.

" God is truth and in him light and darkness are one. He who knows that never lies, for, if he wishes to lie his lie becomes a truth.

" Whatever sin he commits, whatever evil work he

7. The Master Therion, *op. cit.,* p. 338.

does, he is never guilty. Even should he be twice parricide, even though he should have killed a brahmin initiated into the mysteries of the Vedas, whatever he may do, his light is never less, for, says God, ' I am the universal soul, in me are good and evil to correct one another. ' He who knows that is never a sinner ; he is universal as I am myself. " [8]

Is this not the ever recurring dogma of Manichean Dualism ?

Every effort is made to attract wealthy people, mostly women, to the " Profess Houses " of the Order of O. T. O. In these centres, where the " Nudity cult " and other eccentricities are cultivated, the victims become quickly amenable to the insinuating suggestions of such as covet their wordly goods.

To enhance its attractiveness to the public, the system is represented as embodying the secret knowledge which leads to all material success. Playing on the egoistical instincts of humanity, the O. T. O. attracts within its orbit all those who, with inordinate ambition and limited capacity, hope in some nebulous way, through the Glorification of self, to save humanity.

There seems no doubt that the head of the O. T. O. is justified in saying that this order reigns above all others as, everything, from political espionage to blackmail may emanate from it.

Like numerous organizations such as Mazdaznans and Rudolf Steiner's Anthroposophism, it lays great stress upon physical culture and rhythmic movements. Pretences of producing renewed youth and vigour attracts many adepts. Moreover, it promises its initiates the attainment of their ambition and desires. The

8. *Oupnek'hat,* instruction 108, pages 85 and 92 of the first volume of the translation by Anquetil.

" Do what thou wilt " applies to this in an ambiguous manner. The inmates of " Fontaiuebleau ", under the hypnotic power of a certain Oriental, said by some to be an Armenian and by others a Jew, have offered the spectacle of automata performing movements, dances etc., under the will of their master. It was even said that under the Avill ol this new Svengali, voiceless people sang beautifully and inartistic personalities worked as well as renowned artists and sculptors.

Advertising the accomplishment of such feats attracted many people to Fontainebleau. What actually took place there has several times been revealed before the French law courts and in articles written by erstwhile inmates of this institution.

As to the American house of the same type, the scandalous happenings taking place within its precincts have sometimes been reported in the Press. Yet to the amazement of a great many, such places as the " Abode of Love " in England, the " House of Rest " at Nyack in America and Gourgief's establishment in Fontainebleau remain undisturbed.

On entering the O. T. O., aspirants must acquiesce in the complete subordination of their " will " to that of " Unknown Superiors ". This provision places them entirely in the power of the " Order " and its secret chiefs.

Under occult dominion Art, Music and Politics all tend to the same end : confusion, a calculated and induced confusion : for minds that are confused will *obey and bow to* the hidden masters !

The rule of the Triangle and Ellipse, together with a crude Geometry in modern art, is the rule of Masonry in aesthetics.

Standing before a meaningless Cubist canvas at an art exhibition one day, a puzzled amateur asked " But

what does it mean ? " To which the painter replied. " It's not a question of what it means, it's a question of what is its effect on the observer. "

Consciously or unconsciously the artist spoke the truth. Psychiatrists tell us that this school of insidious humbug is simply an elaboration of the policy of *the interruption of ideas* leading to total incoherence and madness. " Cubist " art is an effort to produce certain psychic effects obtainable by optical illusion. Beauty has nothing to do with it. The cubist school is not in the realm of art at all. It belongs to that of medicine and psychic science. Those who forget that this devastating fad of " The Interrupted Idea " can be extended to music, literature and every other phase of human effort, do so at their peril.

A mind that is positive cannot be controlled. For the purposes of occult dominion minds must therefore be rendered passive and negative in order that control can be achieved. Minds consciously working to a definite end are a power, and power can oppose power for good or for evil. The scheme for world dominion might be doomed by the recognition of this principle alone, but, as it is unfortunately unrecognized, it remains unchallenged.

Destruction, Materialism, Imposition. These are the three points of Albert Pike and they seem to be ruling the world today.

For root of this movement see Chapter XXII.

CHAPTER CXI

THEOSOPHIGAL SOCIETY OF AMERICA

(Founded 1895)

In November 1894 William Q. Judge rebelled against Mrs. Besant's domination of The Theosophical Society.

On April 27th, 1895, he and his followers seceded from the Adyar Society and constituted an independent organization under the name " Theosophical Society of America ". This organization, which still exists, has its headquarters at Point-Loma, California, It was first presided over by Ernest Hargrove and later by Katherine A. Tingley. It has branches in Sweden and Holland.

Katherine A. Tingley, known to her followers as " The Purple Mother ", was in touch with Bro. Theodore Reuss, Magus Supremus in Mundo of the Esoteric Rosicrucians.

This sect it appears, practises Raja Yoga.

Parents desirous of having their children brought up under its aegis must forfeit all their natural rights of inquiry concerning their children's welfare, this prohibition extending even to their right to assist at lessons.

Pupils whose education has been entrusted to the

sect are taught to observe absolute secrecy towards their parents as regards matters concerning the school.

Notwithstanding such subversive rules the school is well attended.

For root of this movement see Chapter XCV.

CHAPTER CXII

IRISH SOCIALIST REPUBLICAN PARTY

(Founded 1896)

This society was founded by James Conolly in 1896 and through him became linked with the anarchist terrorist organization known as the Industrial Workers of the World in America. (I. W. W.).

ASSOCIATIONS OF THE 20TH CENTURY

CHAPTER CXIII

THE YOUNG TURK MOVEMENT

(Founded 1900)

Not till 1900, when the Grand Orient virtually took over the Young Turk Party which was composed chiefly of Jews, Greeks and Armenians, did this movement assume a serious aspect.

Vicomte Leon de Poncins in *The Secret Powers behind the Revolution* (page 66) giving the history and origin of the Young Turk Movement adds the following information taken from the Masonic organ of the Grand Orient, *The Acacia* (October 1908).

" A secret Young Turk council was formed and the whole movement was directed from Salonica.

Salonica, the most Jewish town in Europe — 70,000 Jews out of a population of 100,000 — was specially suitable for the purpose. It already contained several Lodges in which the revolutionaries could work without being disturbed. These Lodges are under the protection of European diplomacy and as the Sultan was without weapons against them his fall was inevitable. "

He further adds : —

" The Young Turks entered these lodges and met

there in order to organize and prepare the revolution. Moreover a great number of the members of the lodges strengthened the secret Young Turk ' Committee of Union and Progress '... On the 1st May, 1909, the representatives of 45 Turkish lodges met in Constantinople and founded the ' Grand Orient Ottoman '. Mahmoud Orphi Pasha was nominated Grand Master... A short time after a Supreme Council of the Ancient and Accepted Scottish Rites was also founded and recognized by the French and Italian authorities. "

To complete this information, we may add that two of the Salonica lodges, those of Macedonia and Labor and Lux were connected with the Grand Orient of Italy and that of Veritas was under the Grand Orient of France.

For root of this movement see Chapters XLI and LIII.

CHAPTER CXIV

THE AMSTERDAM INTERNATIONAL

(*Founded 1901)*

The International Federation of Trade Unions, not to be confused with The Second International, was founded at Copenhagen in 1901.

It ceased to function during the War, but was re-established as The Amsterdam International in 1919.

Its objects include the following :

To unite the international working class.

To promote the interests and activities of the trade union movement.

The development of international social legislation.

To avert war and combat reaction.

For root of this movement see Chapter LXXXV.

CHAPTER CXV

STELLA MATUTINA

(Founded 1903)

The foundation of Stella Matutina, with Aleister Crowley and Wm. Wynn Westcott at its head, was the result of a split and consequent reorganization of the old *Golden Dawn in the Outer* which occurred in 1903. It admits men and women.

Dr. Felkin, who had been elected one of the three members of the Council governing the Society in 1902 was appointed head of Stella Matutina by Rudolph Steiner in 1912 at which date A. E. Waite's temple, Golden Dawn, received the order to join with it.

Dr. Felkin held this office until 1919.

We are told by " Inquire Within ", author of *Light-bearers of Darkness* (page 152) at one time Ruling Chief of the Mother Temple and of the Stella Matutina and R. R. & A. C. that after the oath of Initiation into Stella Matutina has been taken the candidate is terrorised by the following threat... " If thou shalt fail of this thy oath of secrecy, thy blood may be poured out and thy body broken, for heavy is the penalty exacted by the Guardians of the Hidden Knowledge from those who wilfully betray their trust. "

Its occult teaching is identical with that of Golden

Dawn from which it issued and, for some of its shameful practices, the reader must be referred to *Light-bearers of Darkness* by « Inquire Within. " It is regrettable that this expose does not take the reader back to the early stages of initiation.

For root of this movement see Chapters LXXXVII, CIX.

CHAPTER CXVI

SINN FEIN

(Founded 1905)

Sinn Fein, an Irish patriotic organization advocating boycott and passive resistance against England was founded by Arthur Griffiths in 1905. He was succeeded as president in 1917 by Eamon de Valera. By that time the Society was controlled and subsidized by the Clan-na-Gael and Germany.

After the start of the World War in 1914, it asserted itself as the open foe of England.

Richard Dawson in *Red Terror and Green,* page 176, publishes a despatch sent to Count von Bernstorff, the German Ambassador in the United States at that date. The document was marked " very secret " and dated April 18, 1916. It reads as follows :

" Judge Cohalan (of New York, U. S. A.) requests the transmission of the following remarks : The revolution in Ireland can only be successful with the support of Germany : otherwise England will be able to suppress it, even though it be only after a hard struggle. Therefore help is necessary. This should consist principally of aerial attacks on England and a diversion of the fleet simultaneously with the Irish revolution. Then if possible a landing of arms and ammunition in

Ireland and possibly some officers from Zeppelins. This would enable the Irish ports to be closed against England. The services of the revolution, therefore, may decide the war. " [1]

The part played by the Irish-Roman Catholic church in Irish National and International politics is gathered from the following telegram from Count von Bernstorff to the German Foreign Office.

" The Bishop of Cork having died, there is a sharp contest over the succession. The present Assistant Bishop, Daniel Cohalan, is the choice of the local clergy ; but England is using unusual efforts to have — appointed. — is strongly anti-German, although Germany, at our request, released him shortly after the outbreak of war. Assistant-Bishop Cohalan is cousin of Judge Cohalan, and strongly Nationalist and pro-German. He was the intermediary between the insurgent Cork Volunteers and the British military authorities, and publicly exposed the gross breach of faith of the English with the surrendered men. Hence the effort to defeat him through the English Envoy at the Vatican. It would have a great moral effect in Rome if Cohalan were chosen. If Germany can exert any influence to bring about this result it would defeat the English intrigue against her interests. " [2]

Dr. Daniel Cohalan was chosen.

Let us repeat that by a close study of the Ancient Order of Hibernians and the Knights of Columbus, one cannot fail to see the control that Freemasonry exercises over the Irish-Roman Catholic church. This, unfortunately, is a phase of the international situation which is generally overlooked.

1. Richard Dawson, *Red Terror and Green,* p. 176.
2. *Ibid.,* p. 185.

In an effort to dissociate politics from religion, writers on these subjects have lost sight of the fact that they are viewing a fight between two theocrasies, Roman Catholicism and Freemasonry.

For root of this movement see Chapters LXXXII, LXXXVIII.

CHAPTER CXVII

THE HONOURABLE FRATERNITY OF ANTIENT MASONRY

(FEMALE LODGES)

(Founded 1908)

This order, which began its existence as an organization in 1908, thanks to the efforts of the Rev. Geikie Cobb, admitting both men and women on equal terms, no longer accepts men as candidates, deeming their proper place to be in Lodges working under the jurisdiction of the United Grand Lodge of England. It seeks to supplement the work of Grand Lodge.

In 1920, it presented a petition to The Grand Lodge of England for examination with a view to recognition. To have acceded to the request would have been poor policy and, in any case, unnecessary, so Grand Lodge gave the usual answer and the matter ceased to be further discussed.

By 1927, there were 12 Lodges of this order in Great Britain. We know it is the policy of the official body to deny the existence of "real female masonry" and we also know that many English Masons of high rank as well as members of other rites continue to believe that there are no " real " women's lodges.

These lodges, supposed to have no connection with

the Co-masonic lodges under the Grand Orient of France are however an offshoot of this body working the first three masonic degrees only.

Mrs. Reginald Halsey, Grand Mistress, died on December 27, 1927.

CHAPTER CXVIII

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(Founded 1908)

The " Federal Council of the Churches of Christ in America " was founded in 1908. Until then it had been the " National Federation of Churches and Christian Workers ", founded in 1901.

Its constituent bodies are —

" Baptist Churches North, National Baptist Convention, Free Baptist Churches Christian Church, Churches of God in N. A. (general eldership), Congregational Churches, Disciples of Christ, Friends, Evangelical Synod of N. A., Evangelical Church, Methodist Protestant Church, Methodist Episcopal Church, Methodist Episcopal Church South, African M. E. Church, African M. E. Zion Church, Coloured M. E. Church, Moravian Church, Presbyterian Church in the United States of America, Presbyterian Church in the United States (South) Primitive Methodist Church, National Council of Protestant Episcopal Church, Reformed Church in America, Reformed Church in the United States, Reformed Episcopal Church, Seventh Day Baptist Churches, United Brethren Church, United Presbyterian Church, United Lutheran Church (consultative body). "

Further data from *Twenty Years of Church Federation* by the Federal Council 1929 informs us that the officials of the organization are as follows —

Officials (in part); President, Bishop Francis J. McConnell, Methodist Episcopal; vice president Dr. Ernest H. Cherrington, [1] Methodist Episcopal. Executive Committee (in part); Dr. Ernest H. Cherrington, [1] Methodist Episcopal; Rev. S. Parkes Cadman, Congregational; Rev. F. Scott McBride, [1] United Presbyterian ; Bishop James Cannon jr. [1] Methodist Episcopal South ; Bishop Thomas Nicholson,[1] Methodist Episcopal; Bishop Francis J. McConnell, Methodist Episcopal.

Administrative Committee (in part) ; Rev. S. Parkes Cadman, Congregational; Bishop James Cannon jr. [1] Methodist Episcopal South ; Bishop Francis J. McConnell, Methodist Episcopal.

Members of Federal Council (in part) ; Hon. George W. Wickersham, Protestant Episcopal; Bishop Thomas Nicholson,[1] Methodist Episcopal; Dr. Ernest H. Cherrington [1], Methodist Episcopal; Bishop James Cannon, jr. [1] Methodist Episcopal South.

Most of these officials are also officials of the Anti-saloon League according to the statement of Dr. Ernest H. Cherrington who is reported as saying : — " The league is controlled by the churches. " [2]

The chief achievement, so far, of the Federal Council of the Churches of Christ in America, seems to have been the introduction of Prohibition in the United States.

If the general public is unaware of the motives under-

1. Officially connected with both Anti-saloon League and Council.

2. See *Hearings before the Committee on the Judiciary, House of Representatives, 71sl Congress.* The Prohibition Amendment, p. 546.

lying the Prohibition policy of the Federal Council of Churches, it can at any rate judge of its lesults which are a national calamity for the United States. No surer method could have been devised for the promotion of general subversion and complete disregard of law and order. A summary of the situation created by Prohibition was given by Mr. Ralph Shaw during the Congressional hearings already referred to. He thus expressed himself :

" For the first time in the history of the civilized world, organized violators of the law are being financed — the criminal underworld is being financed, and financed magnificently. Prior to this amendment, the underworld was dependent for its scanty living upon houses of ill fame and the gambling resorts. The saloons, deplorable as they were, were at least observing the law, and they paid taxes to the State. Now the enormous revenues which were formerly paid into the Treasury of the Government and the State is going to the underworld, and it is going by millions.

" Organized society, resenting invasion of the liberty of the individual, is willing to pay any price to destroy the invasion, not so much because organized society wants what it pays for, but in order to show those who have trampled upon the spirit of liberty that they cannot possibly succeed. The result is that millions and millions of dollars are pouring into the coffers of the underworld and making it so powerful financially that it is able to debauch prosecutors, judges, legislators and all the instrumentalities of government. "

The truth of these words has been clearly demonstrated in the sensational revelations made lately in the American press. It is not overrating the power of the underworld gangsters to say that they rule the United States for he indeed rules who is able to " debauch

prosecutors, judges, legislators and all the instrumentalities of government ".

By its fruits shall you judge a tree.

When, in addition to the above one takes into consideration the friendly support the Federal Council of Churches has constantly afforded to the subversive " Civil Liberties Union ", one is entitled to look upon this Federation as upon a tree, the fruits of which are a menace to the national welfare. [3]

3. Since the foregoing was written, *Tainted Contacts,* by Col. Sanctuary, has been published and it fully bears out the truth of the above statements.

CHAPTER CXIX

SUFISM (OCCIDENTAL)

(Founded 1910)

In his history of Persia, Sir John Malcolm devotes much space to Sufism or Sopheism.

It is supposed to have been the esoteric knowledge of the Mohammedan religion and in the possession of Ali and his successors.

Sufism in Persia dates from A. D. 1500 to 1736 when the kingdom was conquered by Nadir Shah.

Godfrey Higgins, in *Anacalypsis,* concludes that Sufism " is Gnosticism and that if we can discover the one we shall discover the other. " He tells us however that their (Sufist) sect has four stages or degrees and that they have " a species of Masonic or Eleusinian initiation from lower to higher degrees. "

The subtle metaphysics of Sufism are contained in the Dabistan and their esoteric teaching is centred around the principle of life. It is essentially pantheistic, the soul beirg an emanation of God's essence.

The teaching of Sufism was introduced by Knayat-Khan into the West in 1910. [1] The centre of teaching

1. Sufism, *Revue Philosophique Mensuelle,* Feb. 1926.

is at Geneva and a big temple has recently been built at Suresnes near Paris for the numerous proselytes made in France.

Sufism is Islamic Mysticism and adapts itself to all dogmas.

CHAPTER CXX

NARODNA ODBRANA

(Founded 1911)

The Narodna Odbrana was founded in 1911 by the well known Dr. Karl Kramarsch, the organizer of the Panslavic movement. It claimed to be a patriotic Serbian organization pledged to free Serbia from Austrian influence and to achieve specifically the independence of Bosnia and Herzegovina.

Its secret lodge however was closely affiliated to the Crna Ruka (The Black Hand, a terrorist society) and it had absorbed the large and well known Slav organization " Omladina ".

" Sokol ", a group of physical culture clubs, served as a mask for the wider activities of the Narodna Odbrana in Bosnia and Herzegovina. This was stated as a fact by Cubrilovitch during his trial following the murder of the Austrian Archduke Franz Ferdinand on June 28th, 1914, which precipitated the World War.

The trial for high treason of Vangaluka which lasted from Nov. 15 to the spring of 1916 gives a short idea of the activities of the Narodna Odbrana.

Its aim, the grouping of all the Slav southern states into one federation, could be achieved only through the death of high standing personalities and the revolution

of the masses. The master mind of the attempt on the Archduke's life was Radoslav Kazimirovitch, a Freemason, who had prepared the attempt. He had travelled abroad extensively, visited all the Lodges and had returned with revolvers and bombs. Among the murderers, Sovanovitch, Cabrinovitch and Grabez were Freemasons and Veliko Cubrilovitch was member of Narodna Odbrana and Sokol.

Gabriel Prinzip, a student, a youth ot 19, the murderer of the Archduke, was found to have received arms through Major Tankosich, a Freemason and a friend of the Serbian Crown Prince Alexander, His assistant assasin, the bomb-thrower Cabrinovitch, stated openly at his trial that in Masonry, killing was permissible, adding further that the heir to the throne oi Austria had been condemned to death by the Freemasons two years previously but that hitherto, no one had been found to execute the sentence.

The Serbians however could not divulge the secrets of the Serbian Lodge Narodna Odbrana which, in secret alliance with the Crna Ruka had organized the murder of the Archduke, heir to the Austrian throne. The documents concerning the organization of this murder were however made known and available from the diary of the Serbian Major Todorovitch which was found in Loczinka, and it was clearly demonstrated at the trial for high treason of the bomb-thrower Cabrinovitch that the leading personalities of the Narodna Obrana were Freemasons. (Refer *Kolnische Volkzeitung.* Nov. 1914.).

The *Badische Observer* for June 1917 says that it cannot be doubted that the International Lodges (Scottish Rite) must take the full responsibility for the uprising *en masse* of the Rrethren in the Lodges and it is therefore responsible for the political propaganda (made against Germany) and also for the murder of

the Archduke which was organized in the Lodges.

On the 15th of September, 1912, *La Revue Internationale des Sociétés Secrètes* contained the following lines (page 788).

" Possibly also, some day we will understand the remark made by a Swiss about the Archduke, heir presumptive to the Austrian throne. " He is all right. It is a pity that he has been condemned. He will die on the steps of the throne. "

CHAPTER CXXI

THE ANTHROPOSOPHICAL SOCIETY

(Founded 1913)

The Anthroposophical Society, an offshoot of the Theosophical Society, was founded on Jan 14, 1913. by Rudolph Steiner, who had been secretary of the Theosophical Society of Germany in Berlin since 1902.

Mr. Edouard Schure, the author of the well known book *Les Grands Inities,* deserted Mrs. Besant and The Theosophical Society at the time of the schism and followed Steiner into the Anthroposophical Society. Later, however, he reverted also to his old allegiance.

Soon after its creation it practically merged with the Theosophical Society.

Stsiner was a friend of Dr. Hubbe Schleiden, the Secretary General of the German Theosophical Society and President of several German secret societies, the Druidenorden, Black Templars, Rosicrucians, Ygdrasil.

The headquarters of the cult and its chief temple " The Goetheaneum" are at Dornach, Switzerland. This building, a crude " Noah's Ark " specimen of architecture, flaunts the symbol of the cult above its main portal, while within its precincts the use of the *iod* (see Appendix, Chapter on Symbolism) as a decorative motif further emphasizes its esoteric phallic dedication.

Anyone perusing *The East in the Light of the West,* by Rudolph Steiner, will find on pages 38 and 119 to 125 a fairly comprehensive sample of the Rosicrucian doctrine of Luciferianism as advocated by this branch of the sect.

Its Christ teaching is the same as that of the Theoscphical Society and The Herm3tic Society.

The Anthroposophical Society is developing an extensive educational system for children of all ages. Its principal school, founded in 1919 by Emil Molt, teaching what is known as the Waldorf System, [1] is at Stuttgart, Germany. The Society conducts a school, The New School, at 40 Leigham Court Road, Streatham, London, and contemplates many further acquisitions along these lines.

Space does not permit of further elaboration of the Steiner Educational system which robs the child of its birthright of innocence and ideals to plunge it into the grossest materialism.

Steiner died in 1925 and was succeeded by Karl Unger.

1. George Kaufmann, *Fruits of Anthroposophy,* The Threefold Commonwealth, 74 Grosvenor St. W. London, 1922.

For root of this movement see Chapter XCV.

CHAPTER CXXII

FRIENDS OF IRISH FREEDOM

(*Founded 1915)*

This society was founded by Judge Cohalan, T. St. John Gaffney, Jeremiah A. O'Leary and Professor Kuno Meyer in 1915 under the auspices of the Clan-na-Gael.

As regards this organization Captain Pollard gives the following facts : —

" T. St. John Gaffney was appointed representative of the Friends of Irish Freedom for Europe. A bureau was established in Stockholm, whither Gaffney repaired, and from there and at Berlin maintained, along with George Chatterton-Hill, close relations between the German Government and the various Irish-American and Sinn Fein organizations... " [1]

1. Captain Pollard, *The Secret Societies of Ireland,* p. 141.

CHAPTER CXXIII

THE KNIGHTS OF THE KU-KLUX KLAN

(Founded 1915)

The patriotic nationalist Order of the Knights of the Ku-Klux Klan was founded in Georgia on December 4, 1915, by William Joseph Simmons, a Royal Arch Mason and a member of the Great Order of Knight Templars. [1]

The " Imperial Palace " of the " Invisible Empire " is at Atlanta, Georgia.

Under sections 2, 3, 4, 5, 6, 7 and 8 of its charter the following powers were granted the society : [2]

" 2. The purpose and object of said corporation is to be purely benevolent and eleemosynary, and there shall be no capital stock or profit or gain to the members thereof.

3. The principal office and place of business shall be in Fulton Covmty, Ga., but petitioners desire that the corporation shall have the power to issue decrees, edicts, and certificates of organization to subordinate branches of the corporation in this or other States of

1. *The Ku-Klux Klan, Hearings before the Committee of Rules,* House of Representatives, Sixty-seventh Congress, U. S. A. (1) p. 97.

2. *Ibid.,* p. 102.

the United States and elsewhere, whenever the same shall be deemed desirable in the conduct of its business.

1. The petitioners desire that the society shall have the power to confer an initiative degree in ritualism, fraternal and secret obligations, words, grip, signs, and ceremonies under which there shall be united only white male persons of sound health, good morals, and high character ; and further desire such rights, powers, and privileges as are now extended to the Independent Order of Odd Fellows, Free and Accepted Order of Masons, Knights of Pythias, et al., under and by virtue of the laws of the State of Georgia.

5. Petitioners desire that there shall be a supreme legislative body in which shall be vested the power to adopt and amend constitutions and by-laws for the regulation of the general purpose and welfare of the order and of the subordinate branches of same.

6. Petitioners desire that the " Imperial Klonvokation " (supreme legislative body) be composed of the supreme officers and "kloppers" (delegates selected by the " klororo " State convention) of the several "realms" (subordinate jurisdiction) : and of such other persons as the constitution and by-laws of the society may provide.

7. Petitioners desire that the business of the society shall be under the control of the " Imperial Wizard " (president), who shall be amenable in his official administration to the " Imperial Kloncilium" (supreme executive committee, a majority of whom shall have authority to act and a two-thirds majority power to veto the official acts of the " Imperial Wizard " (president) in the matters pertaining to the general welfare of the Society: and to contract with other members of the society for the purpose of promoting and conducting its interests and general welfare in

any way, manner, or method he may deem proper for the society's progress and stability, subject to the restrictions of the power of the " Imperial Wizard " (president) as is heretofore set forth in this paragraph.

8. Petitioners desire that they shall have the right to adopt a constitution and by-laws and elect the first Kloncilium (supreme executive committee), which shall possess all the powers of the " Imperial Klonvokation " (supreme legislative body) until the first organization and meeting of that body, and shall fix the number, title, and terms of officers composing said " Kloncilium " (supreme legislative committee).

9. Petitioners desire the right to own separate unto itself and to control the sale of all paraphernalia, regalia, stationery, jewelry, and such... "

The executive committee of the K. K. K. was composed of members selected by Simmons himself who held his position as Imperial Wizard " for life or during good behaviour. " [3] As chairman of the advisory board and executive committee of the " kloncilium " [4] he was regarded as the chief power in the order which was to have four degrees. Prior to 1921 however only one of these was in operation.

Among the objects and purposes of the order were the following : [5]

" Article II, Section I. The objects of this order shall be to unite only white male persons, native-born gentile citizens of the United States of America, who owe no allegiance of any nature or degree to any foreign Government, nation, institution, sect, ruler,

3. *The Ku-Klux Klan, Hearings before the Committee of Rules,* House of Representatives, Sixty-seventh Congress, U. S. A. (1) p. 91.

4. *Ibid.,* p. 92.

5. *Ibid.,* p. 122.

person, or people; whose morals are good ; whose reputations and vocations are respectable ; whose habits are exemplary; who are of sound minds and at or above the age of 18 years, under a common oath into a common brotherhood of strict regulations for the purpose of cultivating and promoting real patriotism toward our civil Government ; to practice an honorable clannishness towards each other; to exemplify a practical benevolence ; to shield the sanctity of the home and the chastity of womanhood; to forever maintain white supremacy; to teach and faithfully inculcate a high spiritual philosophy through an exalted ritualism, and by a practical devotedness to conserve, protect, and maintain the distinctive institutions, rights, privileges, principles, traditions, and ideals of a pure Americanism. "

The K. K. K. require the following qualifications for membership : [6]

" Article IV, Section I. The qualification for membership in this order shall be as follows : An applicant must be white male gentile person, a native-born citizen of the United States of America, who owes no allegiance of any nature or degree whatsoever to any foreign Government, nation, institution, sect, ruler, prince, potentate, people, or person ; he must be at or above the age of 18 years, of sound mind, good character, of commendable reputation, and respectable vocation, a believer in the tenets of the Christian religion, and whose allegiance, loyalty, and devotion to the Government of the United States of America in all things is unquestionable. "

A few years after its foundation " attacks against the klan were originated and started by the *New York*

6. *ibid.,* p. 123.

World, which was owned or controlled by a Jew, Mr. Pulitzer. " [7]

These attacks ultimately provoked a congressional investigation into the Society during which the details relevant to its organization above given were read into the record. Many charges were brought against the klan on that occasion but none was satisfactorily proved.

After five years of quiet uninterrupted organization, the society, which had adopted for its uniform the white hoods of the Ku-Klux Klan, its ancestor of the reconstruction period of American history, had reached proportions which the subversive element in the United States regarded with great uneasiness.

The Jewish power, in particular, recognized a challenge to its established dominion of American Freemasonry for the K. K. K. constituted an " Imperium in Imperio " in the heart of Judeo-American Freemasonry, a Christian empire sound and free and, as a masonic sect, one refusing to adhere to three of its chief tenets namely; Mongrelization of race, Anti-christianity, and Internationalism.

The great war was over and the new immigrant " Americans " were mostly natives of the different ghettos of Poland, Russia, the Balkan states and Germany. American ideals meant nothing to them. New York city alone numbers over two million Jews in its heterogeneous population and was derisively known by native gentile Americans as " Jew York ".

The Americans had realized too late that in the melting pot of Israel Zangwill nothing melted.

The American Jewish Kahal, fully aware of the menace to their peoples from this new nationalist movement, took precautions against it.

7. *ibid.,* p. 75.

With great political dexterity, the whole press concurring, the K. K. K. was pointed out on all sides as the great foe of the Roman Catholic Church and the Roman Catholics of America, falling in with the ideas, recognized the K. K. K. as merely a branch of their old enemy, Freemasonry.

So the Roman Catholics and the Ku-Klux Klan took up the old fight and the Jews looked on, while their two old rivals proceeded to destroy each other. *Divide et Impera !*

For root of this movement see Chapter LXXXVI.

CHAPTER CXXIV

SINN FEIN IN AMERICA

(Founded 1917)

Sinn Fein was founded in America by James Larkin and Peter Golden Monteith in 1917.

CHAPTER CXXV

THE THIRD INTERNATIONAL

(COMMUNIST INTERNATIONAL)

(Founded 1919)

In 1917, Leon Trotzky, through the intercession of an agent acting for Mr. Jacob Schiff of the firm of Kuhn, Loeb and Co. of New York, broke through the British blockade and with a cheque on Max Warburg of Hamburg (Mr. Schiff's brother-in-law) started the Bolshevik revolution in Russia.

Few people seem to be aware of the fact that Mr. Jacob Schiff was the head of the Russian Section of the Jewish International World government (Kahal). [1]

The Third International was founded at a Conference held in Moscow from March 2-6, 1919. The Russian Bolsheviks founded the Third or Communist International, sometimes known as the " Komintern ".

Mrs. Nesta Webster in *The Socialist Network* (page 44) describes the foundation of this International political subversion centre, in the following words :

" The Manifesto of the Conference, issued on September 8, 1919, calling upon the revolutionaries of the

1. See the notes to the Small Maynard and Co. Boston edition of *The Protocols* published in 1920.

-world, whether Socialist, Syndicalist or Anarchist, to unite as soon as possible and form a unified Communist Party, was drafted by a committee consisting of Lenin, Trotsky, Zinoviev, Rakovsky and Fritz Platten. Zinoviev, *alias* Radomislsky, *alias* Apfelbaum, *alias* Ovse Gershon Aronovitch, was elected President of the Executive Committee. Among those who later formed the Executive were W. Maclaine and Tom Quelch of the B. S. P., Jack Tanner and J. T. Murphy of the Factory and Works Committee of England, Jacques Sadoul, A. Rosmer and Delignet for France, L. Fraina and A. Stocklitsky of the American Communist Party, D. Bilan of the American Communist Labour Party, the Jewish leader of the Dutch Communists, D. Wynkoop, whilst the Petrograd Committee of the Russian Communist Party was represented by N. Bukharin, V. Vorovsky, G. Klinger and Angelica Balbanova ". Let no one believe that these people were personalities in the game. They were agents. Agents only !

" While the Second International was being reconstituted in Geneva the Red or Third International was holding its Second Congress, which on July 19, 1920, met at Petrograd, and then continued its sessions in Moscow from July 23 to August 7.

" This time it was able to call itself a " World Congress ", for no less than thirty-seven countries were represented. [2]

" At this second Congress the attitude of the Komintern was made clear on two important points : Parliamentarianism and Syndicalism. With regard to the former, it was frankly stated that the aim of the Communists was to destroy parliamentarianism, which " has become a democratic form of the rule of the bourgeoisie.

2. Nesta Webster, *The Socialist Network,* p. 44 *et seq.*

At the same time Communists should not refrain from participating in a political campaign on the score that parliament is a bourgeois government institution... The Communist Party enters such institutions not for the purpose of organization work, but in order to blow up the whole bourgeois machinery and the parliament itself from within ".

" The foundation of the Third International had immensely facilitated the spread of Bolshevism by providing the Soviet Government with a camouflage for its activities. No longer could groups or individuals working in co-operation with Moscow be accused of having dealings with a foreign power, but only with an independent Socialist organization.

"By the end of 1919 the Komintern had spread its tentacles all over Europe. In December of that year the West European Secretariat of the Third International, a marvellous organization controlling a network of smaller organizations, both open and secret, was established at a Conference attended by Great Britain. At a further Conference at Amsterdam in February 1920, it was decided to mark off this Secretariat as a Central European Secretariat, with head-quarters at Vienna (later known colloquially as the D. I. K. I.) and to set up a new Western Secretariat at Amsterdam.

A Southern European Bureau of the Third International and an Eastern Secretariat of Propaganda, comprising the Far East, were established. "

In August 1922, the Convention of the Communist Party of America was raided at Bridgeman, Mich., and numerous revolutionary documents were seized by the United States government.

Manifold requests for the recognition of the Soviet government by the United States of America, were later met by a refusal on the part of the Senate.

We extract the following from : [3]

Hearings before a Subcommittee of the Committee of Foreign relations, United States Senate
Sixty-eighth Congress
Senate Resolution 50
Declaring that the Senate of the United States favours the recognition of the Present Soviet Government in Russia
Year 1924

" It is believed that the evidence presented by the Department of State at this hearing has conclusively-established three facts ; First, the essential unity of the Bolshevik organization known as the Communist Party, so-called Soviet Government, and the Communist International, all of which are controlled by a small group of individuals, technically known as the political bureau of the Russian Communist Party. Second, the spiritual and organic connection between this Moscow group and its agent in this country — the American Communist Party and its legal counterpart, the Worker's Party. Not only are these organizations the creation of Moscow, but the latter has also elaborated their activities. While there may have existed in the United States individuals, and even groups, imbued with Marxist doctrines prior to the advent of the Communist International, the existence of a disciplined party equipped with a program aiming at the overthrow of the institutions of this country by force and violence is due to the intervention of the Bolshevik organization into the domestic political life of the United States. The essential fact is the existence of an organization in the United States created by and completely subservient to

3. *Recognition of Russia,* p. 530, part 2.

a foreign organization striving to overthrow the existing social and political order of this country. Third, the subversive and pernicious activities of the American Communist Party and the Worker's Party and their subordinate and allied organs in the United States are activities resulting from and flowing out of the program elaborated for them by the Moscow group. "

These findings of the Senate of the United States were duly brought up before the British Parliament on Monday July 7, 1924 (see Hansard).

They were however disregarded.

The United States alone persevered in its condemnation of the tyrannical rulers of Russia in opposition to European countries which had welcomed The Communist International at Locarno and reinstated its ambassadors as the representatives of the Russian people.

The Third International disseminates its subversive propaganda through the medium of so called commercial organizations such as Amtorg in America and Arcos in England. These organizations operate in conjunction with certain powerful banking institutions.

The Communist International and Soviet Russia stand today as monuments ot the Masonic ideal of Albert Pike symbolized by the three ∴

Destruction — Its organization of the Terror.
Materialism — Its assault on Religion.
Imposition — Its communist State.

For root of this movement see Chapter LXXXV.

CHAPTER CXXVI

THE FASCISTI

(Founded 1919)

From their activities one may assume the Fascisti to be the descendants of the Calderari.

After the European War of 1914 certain banks, conscious of the menace of Satanism, ultimately rechristened Bolshevism, fearing that the monster might get out of hand, selected certain men whose integrity, patriotism and bravery they trusted and, by paying them a stipend, kept them as a nucleus, ready, when the signal was given, to rally to a leader.

Fascism was founded at Milan on March 23, 1919 and Benito Mussolini became the leader of " the First Fifty-Five ".

On October 27, 1922, the Fascisti marched on Rome.

At a meeting convoked previously, seventy-two socialist-bolshevist leaders had been summarily dealt with, thus preparing the way for the Coup d'Etat.

Freemasonry was outlawed in Italy in 1922, and the Grand Master of the Grand Orient of Italy, Domizio Torregiani, was arrested and condemned to five years banishment to the Lipari Islands. A similar fate also awaited Ulisse Bacci, son and namesake of the confi-

dential agent of Crispi, Lemmi and Mazzini forty years ago.

The Fascisti also put an end to the activities of the terrorist society known as the Mafia in 1928 which, two years previously, had received its death blow at a trial involving 280 prisoners and 1600 witnesses.

The following reprint from The *Daily Telegraph* of May 26, 1931, is of interest in this connection :

ITALY'S EXILED FREEMASONS

"SETTLEMENT IN LONDON"

NOT WELCOMED BY GRAND LODGE

The Italian Freemasons, suppressed by Mussolini, have sought refuge in England, but Grand Lodge declines to receive them.

Officials of the Grand Orient of Italy in March wrote to the Grand Master of English Freemasons stating that as they had been compelled to reconstitute themselves outside their own country, they had settled temporarily in London.

They added that they had no intention of disregarding the tradition of nationality by which Freemasonry was governed or the territorial rights which belonged to the Grand Lodge of England. They also asserted that they had no desire to make use of the sovereignty of the Grand Orient on the territory of the United Kingdom.

"VIEWED WITH SURPRISE"

The Board of General Purposes, in its report to Grand Lodge for the meeting on June 3, says that it has "viewed with surprise" the receipt of this letter, and has sent the following answer :

"The statement in your letter that the Grand Orient of Italy has settled temporarily in London has occasioned considerable surprise. I am instructed to protest against the action of the Grand Orient... "

For root of this movement see Chapter LXX.

CHAPTER CXXVII

AMERICAN PROHIBITION

THE ANTI-SALOON LEAGUE.

(1920)

The eighteenth amendment to the Constitution of the United States was passed and became the law of the land in 1920.

The Anti-Saloon League, the organization which thus succeeded in outlawing the use of all wines, spirits and liquors, was founded in 1874 by a group of Oberlin citizens, headed by H. Fairchild, who became its first President.

The suggestion made by F. Scott McBride, General superintendent of the Anti-Saloon League, before the Senate lobby Committee, on May 9, 1930, that the chief protagonist of Prohibition in America, The Anti-Saloon League, was "born of God ?nd will fight on while He leads " precipitated altercations which, seeming ridiculous to some, suddenly brought a hitherto unsuspected factor to the fore, in which the Wet and Dry issue is concerned.

As recorded in the *New York Herald* of May 10, 1930 (Paris Edition), Mr. McBride's remark provoked the following conversation :

" When Mr. McBride, referring to drinking, added,

" Those things in the way of the progress of the Kingdom of God must get out of the way ", Senator Blain demanded :

" What authority have you for claiming that the Anti-Saloon League is a son of God ? "

" The league was born at a prayer meeting in Oberlin. "

" Did you get a message from God that He gave birth to your organization ? "

"No. "

" Then what notice did you receive that this had been a divine conception ? "

" The fact that it was born at a prayer-meeting. We never have such a meeting without opening with a religious service, and we are led by the leadership of God just as the activities of the church. "

" Oh ! So the league dons the cloak of religion ! "

" We do not don the cloak, it is real religion. "

Then Senator Blain, launching into the fray, exclaimed :

" I don't believe that God would approve of some of your practices, and I think your statement is an outrageous and sacrilegious thing. That's how I feel about it ! "

To us, attempting to trace the obscure sources of these movements the following question seems relevant. What "mediumistic " instructions were received at that prayer meeting in Oberlin thus to have fanaticised the faithful ?

We note that all religious extravagances seem indeed to spring from the same root, namely, the exercise of occult hypnotic influences over the masses to determine any movement whether religious, social or political. That this is so has been clearly demonstrated in the articles which deal with the Moravians, Jansenists,

Anabaptists, Mormons, etc. but to be obliged to add Prohibition to this list comes rather as a shock.

In order that the reader may realize that we have a logical reason for putting Prohibition in this category of extravagances we must stress the point of alcohol being recognized by occultists as a deterrent to hypnotic influences.

Thus the annulling of the receptivity of mediums, conscious and unconscious, by the general use of alcohol among the masses, must create serious difficulties to such powers, if such indeed there be, who seek to rule by thought transference and absent suggestion.

Alcoholism, being undoubtedly a menace to the life of any nation, it is natural that the soundest element in the community should wish to fight the spread of such an evil. Thus again, the hidden powers wishing to eliminate the use of Alcohol for their own purposes, found fertile ground on which to sow the seed of dissension.

This explains the creation of the Anti-saloon League which was in effect opposed to the interests of the Catholic church (Vatican) the funds of which, in the United States, had been largely invested in the whisky trust by the Jew Judge, Max Pam of New Orleans. The Roman Catholic Church, had, by this act of its agent, thus been put in the unhappy political position of fostering the evil of the Saloon !

The move was a clever one, for the Saloon was a manifest evil and the saloon had to disappear. Its disappearance was precipitated by the drastic Prohibition law as a consequence of which, not temperance, but the 18th Amendment, is the law of the land today.

The following report of what may indeed be termed a national disaster was given on Feb. 12, 1930, by Hon. George S. Graham, in his opening speech as chairman

of the House Committee 71st Congress (U. S. A.) on The Prohibition Amendment. [1]

" The eighteenth amendment and the enforcement law have been tested for 10 years, without satisfactory results. Enforcement has left a train of consequences most deplorable and depressing to every patriot. Killings amounting to over 1,360 have resulted in the last 10 years from enforcement. One hundred and fifty-one citizens were killed by prohibition officers, and 64 agents killed by citizens. In one year there were 77,351 arrests for violations, alleged or real. During the first year under prohibition there were 29,000 cases instituted, and during the last fiscal year there were close to 70,000. Demand for more prisons has been made and new ones ordered, which it is said will not give relief from overcrowding except for a period of 5 years or possibly 10. Prison population has jumped 4 per cent per 100,000 in the last five years. When we add corruption, bribery, demoralization of the citizenry, disrespect for law, bootlegging, and kindred offences, does not such a picture call for the fair dispassionate judgement of men and women, to come together and reason over what remedy can be devised to abate this sad condition ? "

Later Mr. Channing Pollock, in his testimony before the Congressional Committee, made the following statements. (Pages 176-178)

" At the most unfortunate and dangerous of all dangerous and unfortunate times, it has bred class hatred, religious hatred, and sectional hatred.

" I know a great deal about the Federal Council of Churches of America and I have worked with them a

1. *The Prohibition Amendment. Hearings before the Committee*. . . . .Washington, 1930, 102788.

long time. I know every one of the men mentioned here to-day very intimately — Doctor Cadman and others. That contempt of public opinion led the saloon keeper to bring about prohibition by continuing to do things no people would stand, and I want to say this, that if these men in the Federal Council of Churches are not careful, they will bring about the abolishment of the church for that same reason. People will not stand that sort of dictation.

I consider the eighteenth amendment the greatest danger in our national existence. Inability to enforce it spells anarchy; ability to enforce it spells despotism. Between the two lies the golden mean of Aristotle, which is good government. "

In reading this indictment we are once more forcibly reminded of the three points of Albert Pike :

Mr. Pollock	*Albert Pike*
Anarchy	Destruction
Destruction of the Church	Materialism
Despotism	Imposition.

But meanwhile this " Despotism or Imposition " established by Prohibition is being helped along its destructive career by all the occult groups which furthered the passage of the 18th Amendment.

Among these are The Theosophical Society, Good Templars, Women's Christian Temperance Union, Methodist Board of Temperance and Social Service and a host of others !

The present officials of the Anti-Saloon League (1929) are : [1]

1. Data are from *Anti-Saloon League Year book of* 1929, published by the League, edited by Ernest H. Cherrington.

Officials (in part) President, Bishop Thomas Nicholson [2], Methodist Episcopal ; Director Department of Education, Publicity and Research, Dr. Ernest H. Cherrington[2], Methodist Episcopal ; General superintendent Rev. F. Scott McBride [2], United Presbyterian.

National executive committee (in part); Secretary, Dr. Ernest H. Cherrington [2] Methodist Episcopal, Bishop James Cannon, Jr. Methodist Episcopal South ; Bishop Thomas Nicholson[2], Methodist Episcopal.

Administrative committee (in part); Bishop Thomas Nicholson[2], Methodist Episcopal; Bishop James Cannon, Jr[2], Methodist Episcopal South ; Dr. Ernest Cherrington [2], Methodist Episcopal.

National board of directors (in part); Chairman Bishop Thomas Nicholson[2], Methodist Episcopal; Hon. Grand M. Hudson, Baptist (Member of Congress from Michigan and was formerly superintendent for Anti-Saloon League in Michigan); Bishop James Cannon, Jr[2], Methodist Episcopal South.

2. Officially connected with both League and Federal Council of Churches of Christ in America.

For root of this movement see Chapter CXVIII.

CHAPTER CXXVIII

THE AMERICAN CIVIL LIBERTIES UNION

(Founded 1920)

In 1924, a book by R. M. Whitney called *The Reds in America* made its appearance. The American Civil Liberties Union founded by Upton Sinclair had by that time become an important branch of the Third International so Mr. Whitney gave several pages to a description of its organization and methods. All these would be quoted here were it not that space forbids. Our chief object in including this minor society among those already mentioned is to show the methods whereby Communism is rendered palatable to those whose world it would destroy.

" The American Civil Liberties Union owes its existence to the notorious pacifist organizations of war-time fame, which were presumably financed by German agents in this country working desperately, and for a time successfully, to keep the United States from entering the war. To be sure, in its present form it has existed only since January 12, 1920, when it was formed as an outgrowth and with the merging of various organizations which were developed during the World War, dating from October, 1914, and the members of which were pacifists, defeatists, German agents, radicals of many hues, communists, I. W. W. and Socialists. Among the

organizations included in the merger were such pacifist bodies as the American League to Limit Armaments,. Emergency Peace Federation, First American Conference for Democracy and Terms of Peace, People's Freedom Union, People's Council of America, American Union against Militarism, League for Amnesty for Political Prisoners, Civil Liberties Bureau, National Civil Liberties Bureau, American Neutral Conference Committees and Legal First Aid Bureau. [1]

" The activities of this organization are extensive. It assists any radical movement through publications of high standing in order to influence public sympathy toward the radical organizations, furnishing attorneys for radical criminals, conscientious objectors and radical or foreign spies, " bores from within" in churches, religious and labour organizations, Women's Clubs, schools and colleges and the American Federation of Labour, in order to spread radical ideas. The union maintains a staff of speakers, investigators and lawyers who are working in all sections of the country. Lawyers are furnished on short notice wherever a radical criminal gets into trouble. A press clipping service is maintained which keeps the organization in close touch with every radical criminal or group of radical criminals in trouble and immediate financial aid, publicity and counsel is offered. Aiding in this service are some 800 co-operating lawyers, and more than a thousand correspondents and investigators, representing 450 weekly labour, farmer and liberal papers with 420 speakers and writers.

" The American Civil Liberties Union was particularly active in aiding the Communists caught in the Bridgman, Mich., raid.

" An office is maintained in Washington with the

1. R. M. Whitney, *The Reds in America,* p. 120 *et seq.*

Federated Press organization to handle matter requiring direct contact with the Government.

" The policies of the organization are determined by the National Committee and the carrying out of them is left to the Executive Committee which meets weekly. "

Mr. Whitney quotes the following paragraphs from the 1920 Lusk Committee report concerning the American Civil Liberties Union :

" An examination, however, of the propaganda and agitation which has been carried on in favor of the forceful overthrow of this Government shows that it does not consist of a mere expression of opinion, but invariably advocates measures for its effectuation. In other words, the representatives of revolutionary Socialists, Communists, Anarchists and other groups, state that by doing certain acts this Government may be overthrown and in each instance the agitator urges his hearers or his readers to commit those acts. It is a well settled principle of law that any reasonable man is responsible for the logical and reasonable consequences of his acts and utterances.

" While the Constitution of the State of New York guarantees the right of free speech it also contains the warning that the citizen may exercise it " being responsible for the abuse of that right ". The effect of the activities of the American Civil Liberties Union is to create in the minds of the ill-informed people the impression that it is un-American to interfere with the activities of those who seek to destroy American institutions. They seek to influence legislators and executives to repeal or veto any act calculated to protect the State or the Federal Government from the attacks of agitators. "

After some further analysis this report says :

" The American Civil Liberties Union, in the last analysis, is a supporter of all subversive movements, and its propaganda is detrimental to the interests of

the state. It attempts not only to protect crime but to encourage attacks upon our institutions in every form.

" The union is closely identified with groups in practically every city in the country known as ' parlor Bolsheviki'. Speakers are furnished for these dilettante radicals whose influence would amount to little, but for the fact that they can be counted upon for financial contributions to any movement that promises them a thrill. It has been said that many idle men and women become identified with this parlor Bolshevik movement through emotionalism and because it gives them something to think about. Whatever the reason, the Communists and the Civil Liberties Union agitators make use of these groups for financial aid and as means of spreading propaganda.

" It is well known ", as Mr. Whitney further explains, " that the Workers' party, as a branch of the Communist party, has access to the ' sucker lists ' of people who have contributed to the finances of the party in various cities, and besides has ' sucker lists ' of its own which are shared by the Communists. The most remarkable feature of these lists is the number of names of prominent people upon them. "

Naturally most of the people on these ' sucker lists ' have no idea what sort of an organization they are assisting, but their money assists just the same ! Hazy notions of helping the poor and downtrodden and bettering the condition of the working classes serve to produce the necessary enthusiasm leading to subscriptions.

Among the persons whose names have appeared as members or officers of this society we name the following: Roger N. Baldwin, Albert De Silver, Scott Nearing and Max Eastman.

For root of this movement see Chapter CXXVII.

CHAPTER CXXIX

THE V. V. V.

VEREINIGUNG VERGEWALTIGTER VOLKER.

(Founded 1920)

The origin of this society is given by Mrs. Webster in *The Surrender of an Empire* (p. 132) in the following terms :

" The League of Oppressed Peoples had been founded in the United States under the name of the ' League of Small and Subject Nationalities ' by Dudley Field Malone, attorney for Ludwig Martens, who was afterwards appointed Bolshevist ambassador to the United States by Chicherin. Aleister Crowley, the well-known Satanist, who was then working in the United States for Germany, was connected with this association through one of its agents in America... After the Armistice the society became the ' League of Oppressed Peoples ', a name coined by the Germans who had declared themselves to be the champions of the numerous oppressed peoples of the British Empire ".

In the archives of certain Secret Services, there is a report stating that John Wesley De Kay, having travelled from Switzerland to Berlin on a German diplomatic passport, had an interview there with Count von Brockdorff-Rantzau, and four members of the

Druidenorden of which the direct outcome was the foundation in January 1920 of the V. V. V.

This organization was to operate in a subordinate capacity to the well known masonic " Druidenorden " and, at a secret meeting held Jan. 14, 1920, a certain Colonel was elected President of the Council. At the same meeting, a council of the League was founded and provision was made for the headquarters, and representatives in every country. It was also further decided that only bonafide accredited representatives in a recognized revolutionary society, with an occasional " Socialist Humanitarian ", would be eligible for membership in this council, two representatives being the quota allotted to each member country.

It was further ordered that a secret Inner Council, the very existence of which was to be ignored by the General Council and the members of the League, was to be formed. Five persons composed this secret council of which John De Kay was the President for life.

The Swiss branch of the society was founded on the same day as the German by a colleague of De Kay.

" The Druidenorden " writes Mrs. Webster, " was the concrete expression of the idea... of the ' Eastern School ' of German Monarchists, who believed in coming to an understanding with Soviet Russia for the purpose of a war of revenge against the Allies or, failing this, of undermining them by revolutionary propaganda, particularly throughout the British Empire. This section of German Monarchists never ceased to co-operate with the Bolsheviks after Lenin and his companions in the sealed train were sent by them to Russia : and the marvellous organization of Soviet propaganda abroad has been largely attributable to the German as well as the Jewish brains behind it.

" Up till about 1922 the activities of this German

group and the Soviet Government were indistinguishable. Radek — alias Sobelssohn — acted as the link between Berlin and Moscow. The Druidenorden, like the Komintern, was internationally organized with lodges in Rome, Milan, Prague, Budapest and ramifications in England, France, Holland, Italy, Algeria, Canada, Egypt, India, Vladivostok and Japan. At the same time it had two important centres in Switzerland — at Zurich and Lugano — under Baron von A. and Baron von D. who co-operated with the Soviet agents in that country by supplying revolutionaries throughout the world with arms, ammunition and propaganda, Bolshevist, pro-German and anti-Entente.

" This inner secret society was behind the Moplah risings in India in 1921, and it was again the Druidenorden that recruited revolutionary Jews in Germany, and passed them through Switzerland via Milan and Genoa to Palestine, in order to stir up feeling against Great Britain. "

" There was also a direct connection between the Druidenorden and the I. R. B. (Irish Republican Brotherhood) though relations with Ireland were principally maintained through the V. V. V. and its agents in America. "

In 1922 the V. V. V. founded a subsidiary organization : " The League of Oppressed Peoples of the East, calculated to coordinate the activities of various societies such as those of " The Friends of Soviet Russia " and the " Friends of India ".

CHAPTER CXXX

JUVENILE FREEMASONRY

(Founded 1920)

If a novice is not the son of a Freemason he must, according to the rule, be 25 years old; that is to say, he must be the age demanded by the Priesthood before he can become a Mason. The son of a Freemason, however, can obtain a dispensation as regards the age at which he is admitted into the order. It is only necessary for him to be 18 years of age.

According to an article in *Freemasonry Universal,* Vol. I, Part I, June 1925, page 22 — " There are two movements in U. S. A., however, particularly worthy of attention. The first is the establishment of two orders, for boys and girls respectively, under the age of 21. These are more or less attached to Masonry, and the Order of De Molay, which is open to boys, and which five years ago consisted of nine members, to-day has over 1,177 Chapters, with over 125,000 members. The Order of the Rainbow for Girls, which was only started in 1923, now has over 300 Assemblies, with at least 20,000 members, and is increasing by leaps and bounds ".

We refrain here from going too closely into the subject

of the boy and girl scouts movement leaving it as a suggestion that parents, guardians and teachers of youth would do well to investigate the judeo-masonic allegiance of scout leaders and masters.

CHAPTER CXXXI

THE LEAGUE OF NATIONS

(Founded 1920)

The League of Nations came into being on January 10, 1920, when the Treaty of Versailles, incorporating the first 26 articles of " The Covenant of the League " was ratified.

Cradled in Mazzini's Masonic Young Europe movement, the League and Treaty are the apotheosis of the policy of the old International Commitree of London and its satellite societies.

Of these, Mrs Webster, in her book *The Surrender of an Empire,* [1] gives us the following epitome :

" It was towards 1850 that a modified form of this scheme became known as ' The United States of Europe ', The actual formula seems first to have been used publicly by Victor Hugo in his opening speech to the Peace Congress held in Paris in 1849, but it was not until some years later that it was formally adopted as the slogan of International Socialism.

The impulse came again from the masonic lodges. In 1866, a Freemason named Santallier composed a work on Pacifism for his brother masons which led to the

1. *Op. cit.,* p. 56.

founding of the Union de la Paix, under the presidency of another Freemason, a German Jew named Bielefeld. The movement spread to Switzerland and on September 5, 1867, a further Congress was held. The proceedings were enlivened by a duel between the Constitutionalists and the Socialists, who declared that kings, soldiers — and some added priests — must be swept away in order to make room for the new Federation of Republics. The Socialists, led by Emile Acollas, won the day. Dupont, Karl Marx's right hand, was invited to represent the First International, of which he was secretary. Longuet, Marx's son-in-law, also attended. It was finally decided to found a " League of Peace and Liberty ", with a Franco-German periodical, entitled *Les Etats-Unis de I'Europe,* as its organ. This association, the ' Ligue Internationale de la Paix et de la Liberte ', still exists and publishes its paper ".

It is small wonder that members of Fabianism should have made themselves the heralds of the idea of the League of Nations. In 1917, Henry Noel Brailsford, helped by Noel Buxton, a noted Fabian, had written a book called *A League of Nations,* in which he outlined its principles and eventual organization. Later, Fabians proudly proclaimed that with the advent of the Labour Party, which was their party, they had gained full control of the League of Nations. But the most outspoken statements on its spirit of internationalism comes from the pen of one of the Founders of Fabianism, George Bernard Shaw.

In April, 1929, the Fabian Society published a tract (No. 226) called *The League of Nations,* in which the noted author gives an account of the strange relations which exist between the members of the respective national governments and those of the international government of the League. Alluding to an incident

which took place at Geneva between Mr Locker-Lampson, Under-Secretary to the British Foreign Office, sent by his Government and representing it, and Sir Eric Drummond, permanent Secretary-General of the League at Geneva, George Bernard Shaw writes :

"These deciduous members arrive mostly in scandalous ignorance of the obligations already contracted by their Governments to the permanent governing bodies of the League. As party men they are at the opposite pole to the ' good Europeans ' of Geneva. As patriots they conceive themselves to be advocates of British national interests (not to say nationalist spies in the international camp) and expect to be supported devotedly by their distinguished fellow-countrymen on the permanent staffs. They are rudely undeceived the moment they begin their crude attempts at sabotage.

" Thus the British Jingo Imperialist finds himself writhing in the grip of Sir Eric Drummond whilst the French Poincarist-Militarist takes the full count in the first round from Mr Albert Thomas...

" This situation, in which the permanent nominees of the constituent governments are thrown into resolute opposition to their deciduous representatives is chronic at Geneva. One of Mr Albert Thomas's greatest victories there was won over the French Government when he defeated its attempt to exclude agricultural workers from the scope of the Labour Office on the ground that they are not 'industrials'. *The really great thing that is happening at Geneva is the growth of a genuinely international public service, the chiefs of which are ministers in a coalition which is, in effect, an incipient international Government.* In the atmosphere of Geneva patriotism perishes ; a patriot there is simply a spy who cannot be shot.

" In short, the League is a school for the new inter-

national statesmanship as against the old Foreign Office diplomacy ".

The struggle described by Bernard Shaw as taking place at Geneva between the Assembly — or " Hot Air Exchange " — as he terms it, and the Secretariat of the League on the one hand and the International Labour Office on the other is also edifying. The Labour Office, as its offspring, has the blessing of Fabianism and we are informed that together with its friends it is " quite willing to let the Secretariat die a natural death. "

How reminiscent of Marxism are all these utterances of one of the notorious disciples of the School of Destruction!

Another aspect of the League of Nations was given by an ardent Zionist — Jessie E. Sampter, who wrote that " the League of Nations is an old Jewish ideal, the ideal of nationalism and internationalism... The Jewish God-ideal implies democracy and internationalism ". Further the same author vouchsafed the information that " the solution of self-determination and the recognition of the necessity for a League of Nations to protect small peoples from future aggression have grown in large measure out of the claims of Zionists. " [2]

We also know that Lord Robert Cecil, Chairman of the League of Nations Union, in speeches he made in the United States, in favour of the League, predicted that eventually it would have its seat at Jerusalem. Thus speaking, he was only voicing the Zionist statements which had already been made by Leon Simon in *Studies in Jewish Nationalism.* [3]

Studying the League of Nations under its different

2. Jessie E. Sampter, *Guide to Zionism,* pp. 21, 87.
3. Leon Simon, *op. rit.,* p. 120, Edition 1920.

aspects we are led to draw the logical conclusion that it is a Judeo-Masonic achievement.

As the embryonic future World Government, destined shortly to be the Central Government of the European Federated States, the League of Nations is at present concerned with two schemes wherewith it will eventually be enabled to enforce its dictates — viz : one, an international army and air force, the other the International Bank which is already aiming at the creation and circulation of an international universal money. Meanwhile, its creators and sponsors are endeavouring to maintain the illusion of Democracy and its manifold benefits whereas, in fact, they have already erected at Geneva a temple to the Autocracy and Tyranny of Internationalism.

CHAPTER CXXXII

TENRI KENJUKAI

(Founded around 1920)

The Tenri Kenjukai, a Japanese politico-religious sect, is an offshoot of the main cult known as Tenrikyo, itself dissident from Shintoism, the national religion of Japan.

It is subversive, inasmuch as its adherents object mostly to one of the main tenets of the Japanese religion, namely, the traditional regard held for the Imperial Family.

When, in April 1928; the police discovered several plots for the assassination of members of the Imperial Family and Conservative Statesmen, it came to light that the Communists from Moscow had had, as chief tools, Tenri Kenjukaists.

Numerous arrests were made, including that of the founder of the sect, Aijiro Onishi. His life and behaviour bear a great resemblance to that of the leaders of the O. T. O., of Theodor Reuss, Rudolf Steiner, Aleister Crowley, Gourgieff, as also of Piggott of the " Abode of Love " and others.

Like them, Aijiro Onishi exacted a vow of poverty from his adherents who had to turn over to him all their property. With this wealth he had built for him-

self a beautiful house wherein he lived in great luxury.

Regardless of place, creed or nationality, the same causes produce the same effects, and greed on the one hand and human gullibility of dupes on the other, lead to uniform results.

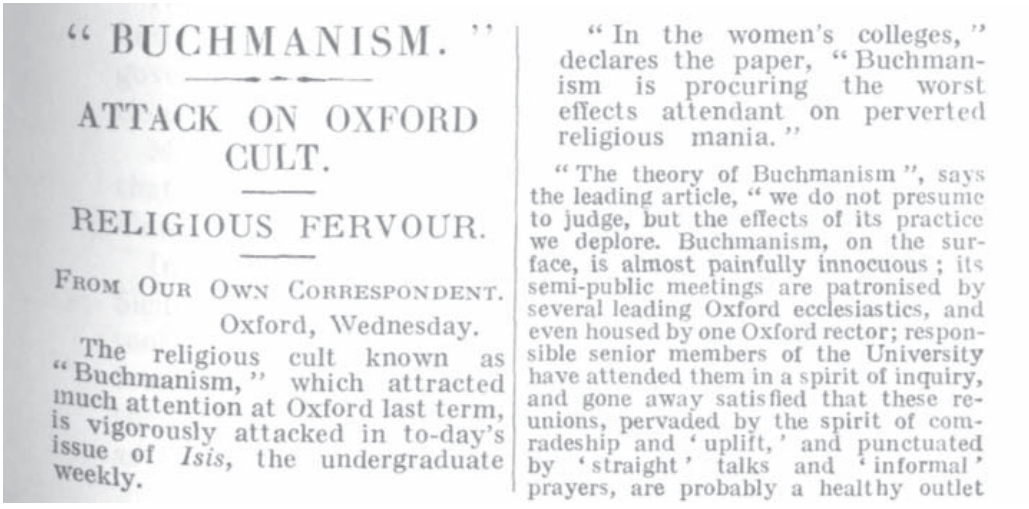
CHAPTER CXXXIII

BUCHMANISM

(Founded in 1928)

In the spring of 1928 much perturbation was caused in educational circles by the discovery that *Buchmanism,* defined by English University authorities as perverted religious mania, had permeated men's as well as women's colleges at Oxford.

Isis, the Oxford undergraduates' weekly, attacked Buchmanism in its leading article in one of its May issues ot 1928. On May 17, 1928, the *Daily Telegraph* partly reproduced it in the. following article :



"BUCHMANISM."

ATTACK ON OXFORD CULT.

RELIGIOUS FERVOUR.

FROM OUR OWN CORRESPONDENT.

Oxford, Wednesday.

The religious cult known as "Buchmanism," which attracted much attention at Oxford last term, is vigorously attacked in to-day's issue of *Isis*, the undergraduate weekly.

"In the women's colleges," declares the paper, "Buchmanism is procuring the worst effects attendant on perverted religious mania."

"The theory of Buchmanism", says the leading article, "we do not presume to judge, but the effects of its practice we deplore. Buchmanism, on the surface, is almost painfully innocuous; its semi-public meetings are patronised by several leading Oxford ecclesiastics, and even housed by one Oxford rector; responsible senior members of the University have attended them in a spirit of inquiry, and gone away satisfied that these reunions, pervaded by the spirit of comradeship and 'uplift,' and punctuated by 'straight' talks and 'informal' prayers, are probably a healthy outlet

for surplus religious feeling; and so, no doubt, they are.

"GIGGLES AND FANATICISM."

"These meetings, however, have, roughly, the same relation to Buchmanism as a dentist's waiting-room has to the pain the dentist is about to inflict. Attendance at several of them is a preliminary step to admission to a group, a gathering of perhaps four or five friends, so delightfully informal that it seems uncharitable to call it clandestine. Here, in an atmosphere hovering between giggles and fanaticism, restraint is flung aside, souls are laid bare by hysterical confession, and, with a fervour which no longer pretends to be religious, the tenets of the doctrine are discussed.

"Now, Buchmanism attributes to Christianity a four-fold foundation on honesty, unselfishness, purity and love. It is worthy of remark that the first two qualities are seldom considered worthy of discussion. Honesty, in fact, is not a conspicuous feature of these proceedings, from which the sceptical are firmly excluded, and in which the perfervid are virtually hoodwinked.

IN WOMEN'S COLLEGES.

"In the women's colleges, although the name of its founder is never mentioned, Buchmanism has firmly established itself, and is producing the worst effects attendant on perverted religious mania. One of its adherents has recently been obliged to leave Oxford. In several others devotion to the cult is producing results not usually associated with the practice of Christianity. The authorities appear to be alarmed but remain apathetic. It is time something was done about it.

"Buchmanism is not widespread. Probably, in Oxford, it never will be. We do not wish to exaggerate the danger it represents, but neither do we wish other people to minimise or ignore that danger. Its worst effects, though almost impossible to cure, can be prevented. Accordingly we take this opportunity of asking the University authorities to exert the power which is undoubtedly theirs to remove from Oxford those responsible for a phenomenon which would be faintly comic were it not apt to produce such extremely unpleasant results."

CHAPTER CXXXIV

THE RACKETS

(Founded 1928)

Racketeering finds a place in this study on Occult Theocrasy because its adepts are the faithful servants of Mammon and their methods of terrorism, intimidation, plunder and murder are analogous to those of the Thugs, worshippers of Siva. Moreover, according to Fred Pasley, author of *Al Capone* and *Muscling In,* racketeering is organized and controlled by the members of the Italian Society, the *Unione Sicilione,* the *Mafia,* which he calls an invisible government.

Racketeering, as a system for plundering legitimate business, often with the connivance of the police and government officials, has assumed formidable proportions within the last few years.

Mr. Fred. D. Pasley, in his book *Muscling In,* states that " The Rackets " started with Prohibition in the United States.

In 1928, after Mussolini had suppressed the terrorist Sicilian Society known as *The Mafia,* whose members took an oath to " resist Law and defeat Justice ", they found a refuge in Chicago, U. S. A. There, through their affiliation with the *Unione Sicilione,* later known as the Italo-American Union, they manoeuvred them-

selves into a position which enabled them to cooperate with the vice and liquor purveyors of the city on the one side and the political party machines on the other.

To quote Mr. Pasley : [1]

" The *Unione Sicilione* had become a $ 10,000,000 a year enterprise, supplying the basic ingredient for the synthetic Bourbon, Rye, Scotch, brandy, rum and gin marketed in and around Chicago, and controlling the sale of sugar to the affiliated distillers of the West Side Italian district : Melrose Park, Cicero, and Chicago Heights. "

The head of the *Unione,* " ... ruled locally as a despot over some 15,000 Sicilians and dominated the councils of the *Unione's* branches in St. Louis, Detroit, Pittsburgh, Cleveland, Philadelphia and New York City. " He was virtually the chief executive in the invisible government, administering the gunman dictatorship of Chicago.

In 1928, the organized gunmen ot Chicago seized control of the Chicago Coal Teamsters', Chauffeurs' and Helpers' Union, local No. 704, and the Rackets entered a new phase, that of economic terrorisation by the armed forces of the Underworld.

In 1931, the *New York Times* of November 28 drew the following picture of the gangster situation :

New York City has become the world's capital of the racketeers, who " with the power of Tammany hookups, reinforced with revolver bullets and sawed-off shotgun slugs " are exacting an annual tribute of at least $ 600,000,000 here, Fred D. Pasley, biographer of Al Capone, asserts in " Muscling In, " to be published today by Ives Washburn. Every trade and business organization is racket-ridden, some of the hardest hit groups being dealers in such foodstuffs as

1. Fred D. Pasley, *Al Capone,* p. 228.

artichokes, flour, milk, fish and ice, the garment trades, the building industry and the various branches of transportation, the author declares.

Mr. Pasley's nation-wide survey pays special attention to Chicago and New York. Crime, he reiterates, has become " big business, " thoroughly organized in every large American city " with its various racket departments—whether beer, booze, pretzels, gambling, vice or the muscling in on industry and labor unions—as efficiently administered as the units of a great corporation. " Instead of diminishing, the power of the racketeers is increasing and " in Chicago, Detroit, Cleveland, Philadelphia, New York and other American cities the gangster with his syndicate is in the racket saddle in 1931 and riding high, wide and handsome. "

In Chicago the annual tribute exacted by racketeers amounts to $ 200,000,000, Mr. Pasley says. The levy in Philadelphia is estimated at $ 100,000,000, in Detroit $ 75,000,000, in Los Angeles $ 50,000,000 and in Cleveland and Pittsburgh S 25,000,000 each. The nation's annual crime bill is put at $ 1,119,000,000.

Asserting that the rise of the racketeer dates from the enactment of prohibition, Mr. Pasley continues :

" Prohibition after twelve years is pouring into the coffers of the Capones, the Maddens, the Gordons and the Duffys something like $ 3,000,000,000 a year for the financing of their varied enterprises and the maintaining of political relationships. The State laws which they violated with impunity in their criminal operations were ineffective against them, for it was the record that the only convictions obtained, and these at excessive cost, were for violations of a Federal statutef namely, income tax evasion. "

The author criticizes severely the practice of freeing gangsters on bail while awaiting trial, contending that this allows the racketeer to silence his enemies by murder, to bribe officials, and to use the power of his organization to defeat justice in other ways.

But the term " Racketeering " does not apply only to the deeds of American gangsters.

Besides the underworld vice rings, drug rings, bootleggers and purveyors to the white slave traffic, we must

also recognise the existence of Economic and Financial Rackets organized internationally on a huge scale.

To this category belong the International Foreign Exchange and National Credit Ramps operating to control the currencies of various countries for the benefit of a few " Insiders ". Foreign Exchange gambling gains are not even taxable and therefore constitute a doubly valuable racket. A banker's racket!

The Stock Exchange Racket, whereby the invested economies of the thrifty are siphoned out of their pockets into those of the " Insiders " is another popular form of business ramp. Stolen property being tax exempt, stock frauds yield a high return. However we do not advocate taxing stock fraud profits, we merely suggest that the law should provide for the punishment of those criminals who operate such transactions.

Then there are the Tax Department, Income and Super Tax Rackets. Should Racketeers gain control of the machinery of government of a country and use its system of taxation as a means of extorting and bleeding the taxpayer, such abuses are none the less a racket! The Income and Super Tax Racket conduces naturally to the extension of the operations of the Stock Exchange fraudulent operator. The poor pay the tax. Sometimes the rich pay it too. In any case, the honest pay for the dishonest.

And what of the law ? People often have to wonder, especially in the U. S. A., whether they can always go to law solely on the basis of a just claim. Must they not sometimes consider whether they will not be acting through a lawyer who may have interests which are opposed to their own ? And if there should be such a thing as a betrayal, need it always be paid for in money ?

Again, we must not overlook the Social Racket, one

of the most interesting examples of which is the now famous " Douglas-Pennant Case ". From recent developments, however, it would seem that this was largely a Masonic intrigue. The Chairman of the House of Lords Committee trying the case was the late Lord Kintore, a noted Freemason. Others connected with the conspiracy to ruin Miss Violet Douglas-Pennant's life and reputation were also Freemasons. Nothing was ever proved against this lady and she herself makes no mystery of the fact that she was, for a short time, a member of a masonic organization, "The G. D. " She resigned her membership in this body, however, shortly after her initiation but from then onward was hounded and threatened in every way. That her failure to gain Justice in an English court is only a part of a policy of persecution will surprise few of those who have followed her case.

The present wave of International Unemployment is interesting as an Economic Racket. Already France, England and the U. S. A. have been led to segregate their own workers and exclude foreign labour. This course seemed a patriotic necessity at the outset but the idea, exploited to its logical conclusion, spells slavery of the workers. Nations decreeing that only native labour can be employed within their boundaries thus subtly rob labour of its freedom to work where it commands the highest price and best conditions.

Labour, robbed of its right to control its own market, may suddenly find itself restricted to even county boundaries. In that event a condition will arise for which there is already an historical precedent. Boris Goudounoff, through the creation of just such a situation in Russia, instituted serfdom in a country where, previously, the workers had been free men.

Italy, Australia and England have already enforced

virtual embargoes on capital — why not therefore embargoes on labour ?

The Rackets are the last stage of the battle in the economic war between Predatory Capitalism and Predatory Labour against Constructive Capitalism and Constructive Labour. The progressive stages of this war are outlined in a document known as *The Protocols of the Wise Men of Zion.* [2] The full significance of this record should have been made the subject of a comprehensive course of studies in every school, church and university, but whereas Marxism, which is but one of the means devised for the accomplishment of the *Protocols,* is freely taught and practised, a wall of silence and fear has been built around the *Protocols* themselves.

2. L. Fry. *Waters Flowing Eastward,* Part II.

CHAPTER CXXXV

THE NEW HISTORY SOCIETY

(Founded 1930)

This Society was founded on April 5, 1930, at a meeting at The Park Lane Hotel, New York, presided over by Mirza Ahmed Sohrab who read a resolution embodying the ideals of Professor Einstein and Arthur Henderson which was unanimously adopted.

In *Torchbearers* (p. 32), a pamphlet published by The New History Society in 1931, we read that Mr. Einstein has declared the position he will take in the next war ;

" I should unconditionally refuse every direct or indirect war service and try to induce my friends to take the same stand, and this independently of any critical opinion of the causes of the war. "

History is, or should be, the truth on past events. When it is distortion of past records to suit the aims and convenience of specific groups it is not history. There can be no such thing as New History. We are therefore entitled to question the historical basis of this society whose members are the " advocates of the Universal Principles of Baha'u' llah and spreaders of the Ideals of Abdul Baha. " [1]

1. *Torchbearers,* p. C.

The direct result of another Mass meeting held on April 5 under the auspices of this society was the affiliation of twenty Peace Societies under the name of " Youth Peace Federation ".

Among the members of this New History Society we find the name of Besanta Koomar Roy.

CHAPTER CXXXVI

THE YOUTH PEACE FEDERATION

(Founded 1930)

Early in the 20th Century the headquarters of *The Worker,* the Communist weekly, were at 8 East 10th Street, New York. It also harboured a " Youth Movement " imported from Germany.

In a pamphlet issued by the Massachusetts Public Interest League, (210 Newbury Street, Boston, Mass. April 1925) we read that this " Youth Movement " was sponsored by The National Student Forum, an organization " made up of those elements in the colleges which have at different times called themselves Inter-collegiate Socialist Societies, Liberal Leagues and Leagues for Industrial Democracy. It was Lenin's cleverness which suggested ' frequent changes of name ' to radical organizations. This bewilders the public and the new names serve as an alias. "

An article in the *Survey Graphic* for December 1921 stated the aims of this movement to include advocation of the Nudity Cult and promiscuity in sex relationships under the name of free love. Its advocacy of Body worship enables us to classify it as " Phallic ".

" It is the purpose of the National Student Forum ", writes R. M. Whitney, in a pamphlet entitled *The*

Youth Movement, " and the other organizations which it supports by its sympathy, to undermine and sink, or overthrow, the Government of the United States, and to set up in this country a s(viet form of government, such as Russia now boasts. "

" Its constituent organizations are :

Barnard Social Science Club.
Bryn Mawr Liberal Club.
Dartmouth Round Table.
George Washington University Free Lance Club.
Harvard Student Liberal Club.
Hood College Contemporary Club.
Hollins (Virginia) Student Forum.
Howard (coloured) Student Progressive Club.
Mt. Holyoke Forum.
Miami University Law School Liberal Club.
Northwestern University Liberal League.
Oberlin College Liberal Club.
Park College Social Science Club.
Rockford College International Relations Club.
Radcliffe Liberal Club.
Stanford University Forum.
Swarthmore Polity Club.
University of Chicago Liberal Club.
University of Colorado Forum.
Union Theological Seminary Contemporary Club.
Vassar College Political Association.
Wellesley College Forum.
Western College Forum.
Yale Liberal Club ". [1]

The first executive Secretary of the National Student Forum was Mr. John Rothschild, a New York Socialist. Among others interested in the movement was

1. See pamphlet published by The American Defense Society Inc. 154 Nassau Street. New York City.

" W. A. Robeson, an Englishman who had studied under Harold Laski, the Radical who came into the limelight while teaching at Harvard. " [2] Robeson was a member of the Advisory Committee of the British Labour Party and a friend of the well known Fabian, Mr. George Bernard Shaw.

In the *New Student,* the organ of the National Student Forum of Dec. 2nd, 1922, Mr. George Bernard Shaw is quoted as saying; — "As far as I can gather, if the students in American Universities do not organize their own education, they will not get any. The professors are overworked schoolmasters, underpaid, and deprived of all liberty of speech and conscience. From them nothing can be expected... the remedy is co-operative organization by the consumers; that is, by the students... In forming intellectual Soviets, and establishing the Dictatorship of the Learner, the American students may save their country, if it is capable of being saved. If not, they will at least learn something, and perhaps teach something, in the *ecstasy of demolition.* "

In a speech made in Moscow in June, 1923, Zinovieff (Chairman of The Young Communist International Movement) said : — " The Youth Movement is the best section of the Communist International. " [3]

In further corroboration of the tendencies of this organisation to an " ecstasy of demolition ", Professor George Leiken of the Volga region is further mentioned in the pamphlet above referred to as saying : — " When the Russian youth reaches the age of 12 the so-called League of Communist Youth awaits him. This

2. R. M. Whitney, *The Youth Movement in America.*

3. See pamphlet issued by the Massachusetts Public Interest League, April, 1925.

organization accepts girls as well as boys and promptly reduces them to a low state of moral corruption. The institutions of marriage and home are ignored...

' Children are taught that they owe no obedience to parents, that they need acknowledge no authority but the Red Government. "

" It was W. Z. Foster, one of Moscow's cleverest agents, who said : ' Communists get things done and paid for by others. ' "

The Youth Peace Federation founded in 1930 is also to be found at 8 East 10th Street, New York. Organized in April 14 1930 at the residence oi Mr. and Mrs. Lewis Stuyvesant Chanler this society was founded at a mass meeting held under the auspices of "The New History Society " on April 5, 1931. It is the collective name of the following associations : —

Civic Club, Junior Group;
International Club ;
League of Youth of Community Church ;
Methodist Epworth League, New York District ;
New York Committee of the Fellowship of Reconciliation ;
Pioneer Youth of America;
Progressive Youth League of Bronx Free Fellowship ;
Seven Arts Club ;
The Peace Education Group of the Ethical Culture Society of New York ;
Women's International League for Peace and Freedom (Junior Group);
Women's Peace Society (Junior Group);
Young Caravan ;
Young Circle League ;
Young Judea ;
Young Peoples Fellowship of St. Philip's Parish (Senior; ;

Young Peoples Fellowship of St. Philip's Parish (Junior) ;
Young Peoples Group of the Ethical Culture Society, Brooklyn, N. Y.
Young Peoples Socialist League of Greater New York;
Young Poale Zion;
Youth Section of the War Resisters League. " [4]

The above organization is that familiar to any business man of a Holding Corporation in which are joined subsidiary companies.

Basing our deductions on the foregoing articles in this book we conclude that the secret objectives of this corporation may be :

Disarmament of all countries except Russia in order to facilitate the rule of the World by the International Jewish Super-Capitalist Group now dominating Russia with the Red Army under its control, and the end of Democracy.

A basic principle of war strategy is to have your enemy unprepared for assault.

The Massachusetts Public Interest League warns us that :

" The Youth Movement is using American Youth as a pawn in the Communist game.

The real menace of the movement in this country (America) lies in the fact that it is revolutionary propaganda in romantic disguise subtly preaching to immature youth the *ecstasy of demolition* of the foundations of civilization. "

4. *Peace Militant,* published by The New History Foundation New York City.

CHAPTER CXXXVII

THE INTERNATIONAL BANK

(Founded 1930)

The Internationalization of finance reached its apotheosis when, on April 23 1930 the International Bank at Basle, commissioned to enrol the central banks of nine nations in its membership, was founded.

As for the delegates from the different countries attending the meeting their names signify little for, owing to the speed and unanimity with which official appointments were made, it is evident that they were all instructed, or, in other words pledged, to obey orders. By whom were the orders given ? History may answer that question some day!

Mr. Gates McGarrah was elected chairman of the board of directors with Mr. Leon Frazer his deputy and Sir Charles Addis and Dr. Melchior were elected vice-chairmen.

The significance of this international institution was commented upon in an article entitled " Mammon being enthroned" by " Arthurian" in the *Referee* dated Sunday, April 13, 1930, in the following terms which, while constituting a warning to the English people, is actually an appeal to the people of the world.

" One is amazed at the equanimity with which Sir Charles Addis describes the difficulty of enabling

the Bank for International Settlements to avoid interference with the Sovereign Rights of the people of each of so many countries ! Surely the possibility alone ought to be adequate condemnation of the bank. The opening for chicanery, brute force, bribery, corruption and war, in the supposed solution of this problem, is unprecedented in the history of the world....

" The Bank is to exist for fifty years, if it can ; it is to pay no taxes during all that time ; and its assets and deposits are to be immune from seizure, confiscation, and censorship, in peace or war ; it is also to be subject to no restriction or prohibition of any kind on its imports and exports of gold or currency. So little do Government decisions regarding the Bank really count that, before the scheme has been sanctioned, the first part of the subscription has already been subscribed . The Bankers and business men to be associated are to ensure that there will be no uncertainty about the business that the Bank will promote, the ' money troubles which lie at the root' of the industrial depression and financial uncertainty are, of course, going to be cured by them — so they say. The Governor of the Bank of England (Mr Montagu Norman) is going to be a director of this foreign Bank. What an honour ! This Board, with the daily lives of hundreds of millions of people at its mercy, is going to meet at least ten times a year — four times at Basle... 'The Bank owes allegiance to no single Government. ' It need keep no currency reserve...

"This Bank that owes no allegiance to anyone can do as it likes,.... Mammon is enthroned upon the world, to make what profits it can, with unrestricted powers, for fifty years ! In addition to its extraordinary powers, it has control of the ' Machinery of Reparations ' which contains the means by which the wherewithal

to liquidate Reparations can be squeezed out of the receivers at a profit to the payers. . . . Economic control involves political control as well as every other control of any people. Truly, the megalomania of finance never went further, truly, there has never been anything like it in the world before. . . .

" People of England ! Remember how the stranglehold of the Rank of England on all the other banks, on all the other financial houses, upon every business and upon every home and family has grown from the comparatively negligible sum of £1,200,000 of similar credit free of interest and the ' usufruct' thereof. This new usufruct will be the impoverishment, debasement, extinction, and disintegration of all that the masses of this country care for, and the certain decline and fall and redistribution, into foreign hands, of the Rritish Empire...

" In this country we have asked for the creation of interest-free credit to be lent to the people to be used for the production of wealth by and for the people, but by a great conspiracy of silence the idea is being suppressed. The hidden prize is not intended for us. Only those who have been swindled on a race-course by three-card trick men can realize what is now being done to all the peoples of the Allied countries by a debased money and credit-upon-credit trick, the like of which has never been attempted in the world before...

" The alleged £ 80,000,000 per annum that Germany is supposed to pay to the United States for fifty-nine years is a delusion and a snare. Rut the aim of the section of Wall Street repudiated by President Hoover, which initially promoted the idea of the Plan (The Young Plan), is that, through Germany, this section of Wall Street shall dominate the world. "

Note : Compare with *The Protocols,* (L. Fry, *op. cit.)*

CONCLUSION

The foregoing pages have had for object to show how, whether open or secret, a great many societies, masonic and non-masonic, of good or evil intent, seem to function towards the same goal under centralized leadership.

This book claims to be an endeavour to prove that:—

1 — *Owing to their union,* all secret societies, whether political, philanthropic or occult in appearance, serve a political purpose unknown to the majority of their members.

2 — The power wielded by such societies is real and its character is international.

3 — Regardless of their exoteric objects, the esoteric aims of most societies are all directed towards the same end — namely : the concentration of political, economic and intellectual power into the hands of a small group of individuals, each of whom controls a branch of the International life, material and spiritual, of the world today.

The main branches thus controlled are :—

1 — The International Banking Groups and their subsidiaries.

2 — International, industrial and commercial control groups with their interlocking directorates.

3 — Education, Art, Literature, Science, and Religion. as vehicles of intellectual and moral perversion.

4 — The Groups already organized throughout different countries for the study of International affairs political, financial and economic.

5 — The International Press, the medium used to mould public opinion.

6 — The Political party organizations of each nation, whether conservative, liberal, radical, socialist etc. existing in every country with parliamentary administration.

7 — Internationally organized corruption, the white-slave traffic, vice and drug-rings, etc.

Any one of the branches above enumerated has innumerable ramifications and the control of even the least of them cannot be obtained without money. Money therefore becomes one of the most powerful levers in the hands of men who form the controlling groups. Thus does research in the realm of Finance become indispensable to the students bent upon tracing the real power behind universal control. This power, they will find, is wholly in the hands of international Jewish financiers.

Glancing at the body frame of all political organizations, do we not perceive that MONEY is its main sinew ? It would not sound preposterous to state that the electoral system is similar to that of auction, insomuch as it favours the highest bidder. In election campaigns, the successful candidate is not necessarily the most deserving or worthy of votes, but too frequently he who was able to buy the greater number of votes. Votes are captured by slogans, propaganda and, not unfrequently, bribery. Only an infinitesimal percentage among them will ever strive to find out the power or

powers behind the candidate, and by whom he is, in effect, controlled.

Yet the importance of such an investigation is both obvious and necessary, for it is a proven fact that candidates to parliament in one country have sometimes been controlled by a man, or group of men, in another country inimical to their own.

If political control is international it must of necessity be subversive of PATRIOTISM. If it holds in its power the reckless forces of Socialism and Communism, it must be subversive of social order and the promoter of revolution.

If spiritual control is anti-christian, Gnostic and occult, it must be subversive of Christianity and Religion. If it directs vice rings of all kinds, it must aim at the destruction of the moral, intellectual and physical strength of the human Race.

If, in conclusion, Finance is Power and as such is concentrated in one point, it is the arbiter of War and Peace, Life and Death, Welfare and Wretchedness, Prosperity and Ruin.

Everything and, it is sad to say, almost everybody, has a price and can be bought though not always with money. Men who to-day wield financial power have, long since based their system of purchase on this axiom. Far be it from us to suggest that there are no idealists in every walk of life for whom the pursuit of either patriotism, religious mysticism or philanthropy is unadulterated. On the contrary, we shall go as far as to say that such people become the best tools in the hands of plotters by whom they are led to believe that disinterested material help will be given them for the attainment of their ideals or aims. The study of secret revolutionary societies will show many examples of remarkable cases of self sacrifice on the part of genuine

idealists. Subversives of either religious, social and political order have ever known how to make use of such people by instilling into them the super religion of the secret.

It is against this " secret " that the fight should be waged. If the aims of secret societies are good, one fails to see the need for their secret oaths and initiations. The "light " they promise should, like the sun, shine upon everyone.

To use the words of Christ : " Who lighteth a candle and putteth it under a bushel ? "

Masonic and secret societies need light.

Hence, Light should be thrown upon them from without that their secrets may be revealed.

As to " Toleration " — indiscriminate toleration preached at random, it should be considered one of the exoteric bases upon which are erected subversive creeds.

Recognizing as they do the practical power of thought, sects induce their novices to surrender their use of this power whose normal function, guided by the individual conscience, is to discriminate between good and evil in order to oppose the latter. Thus they create a dangerous negative state of mind as opposed to the Christian or positive. The individual when robbed of his initiative can easily be swayed and guided by the will of others. Therein resides the power of hypnotism and in this wise the shibboleth of " toleration " which, in fact, paralyses opposition to evil, serves an esoteric purpose suspected by few.

If the contents of this book may help in safeguarding the young and the unwary against falling into the pitfalls set by agents of subversive sects, its author will not have laboured in vain.

The work is far from being completed. It claims, in

fact, to be only an attempt in the direction of inexhaustible research work upon the coordination of the aims of all societies whether political or occult. It is to be hoped that others, and may they be many, will begin work where this book ends for —

" *The harvest is great indeed but the labourers are few* "

BIBLIOGRAPHY

ABAFI, LUDWIG, Geschichte der Freimaurerei in Oesterreich-Ungarn, 1899.

Adriano Lemmi, DOMENICO MARGIOTTA 33°, 1894.

AHMADIYYAH SECT : Chief Publications are

The Islamic Review,	pub.	at	London
The Sun of Islam,	»	»	Lahore
The Light,	»	»	Lahore
Moslem Sunrise,	»	»	Chicago
Moslemische Review,	»	»	Berlin
Revue Islamique,	»	»	Mauritius

AIMABLE, LOUIS, La R ∴ L ∴ Les Neuf Sœurs.

Al Capone, FRED D. PASLEY.

Anacalypsis, GODFREY HIGGINS.

Analysis of Magic and Witchcraft (An), C. W. OLLIVER, 1928.

Annotations on the Sacred "Writings of the Hindus, EDWARD SELLON, 1902. (Printed for Private Circulation).

Anstifter (Der) des Weltkrieges by Friedrich Wichte, 1918, DR KARL KRAMABSH.

Arabia, Adventures in, W. B. SEABROOK.

Arcane Schools (The), JOHN YARKER.

Assassins, History of, VON HAMMER.

Astrologica Bulletina, 1931, No. 192. (Periodical).

BAILEY, ALICE A., Initiation Human and Solar, 1922.

BARRUEL, Histoire du Jacobinisme, 1819.

BATAILLE, Le Diable au xix[e] siècle.

Batailles Maçonniques, FERNAND PIGNATEL.

BLANC, HIPPOLYTE, Le Merveilleux dans le Jansenisme, le Magnetisme, etc.

BLANCHARD, 33rd Scotch Rite Illustrated, 1915.

— 33rd Knight Templarism Illustrated, 1915.

BOULAIN, ABBE PAUL, L'Elue du Dragon, 1929.

CAILLET, EMILE, La Prohibition de l'Occulte.

CALMEIL, L. F., De la Folie.

Carbonari Conspiracy of Belfort and La Rochelle.
CARLILE, RICHARD, Manual of Freemasonry.
CHACORNAC, PAUL, Eliphas Levi, 1926.
CHEREP-SPIRIDOVICH, Maj. Gen. Count, The Secret World Government or " The Hidden Hand ", 1926.
Christian Science Journal, MARY BAKER EDDY. (Periodical).
Churches of Christ in America, Origin and History of the Federal Council of, ELIAS B. SANFORD.
— See also Tainted Contacts, SANCTUARY, E. M,
Clef (La) des Grands Mysteres, ELIPHAS LEVI, 1861.
Complete Manual of Oddfellows, 1879.
CONSTANT, ALPHONSE LOUIS, see ELIPHAS LEVI.
Crispi, le 33°, DIANA VAUGHAN.
— Francesco, Memoirs of, THOMAS PALAMENGHI-CRISPI, 2 vols. (Translation), 1922.
CROWLEY, ALEISTER, Magick, Paris, 1930.
DAKIN, EDWIN FRANDEN, Mrs Eddy, New-York, 1929.
DAVID-NEEL, ALEXANDRA, Initiations Lamaiques, 1930.
— Mystiques et Magiciens du Thibet, 1930.
DAWSON, RICHARD, Red Terror and Green.
John Dee, CHARLOTTE FELL SMITH.
DE LA HODDE, Histoire des Sociétés Secretes, 1850.
DE LA RIVE, La Femme et l'Enfant dans la Franc-Maçonnerie Universelle.
Devil Worship in France, A. E. WAITE, 1896.
Diable (Le) au xix[e] siecle, BATAILLE.
Dictionary of Universal Biography, HYAMSON.
Discourse (A) upon the Theology and Mythology of the Antients in the Travels of Cyrus, CHEVALIER DE RAMSAY, 1728.
Disraeli, The Alien Patriot, E. T. RAYMOND, 1926.
Dogme et Rituel de la Haute Magie, ELIPHAS LEVI, 1860.
DRINKWATER, CHARLES, Charles James Fox.
East (The) in the Light of the West, RUDOLPH STEINER, (Translation) 1922.
EDDY, MARY BAKER, Science of Health.
— *Christian Science Journal.* Periodical.
Eddy, Mary Baker, Life of, SYBIL WILDER.
— Mrs Eddy, EDWIN FRANDEN DAKIN, New-York, 1929.
L'Elue du Dragon, 1929. ABBE PAUL BOULAIN.
ENCAUSSE, DR. *see* PAPUS.
Encyclopaedia of Freemasonry (Ars Magna Latomorum) and of Cognate Instituted Mysteries : Their Rites, Literature and History, The New, 2 vols. A. E. WAITE, P. M., P. Z., 1921.
— The Jewish.
— of Religions and Ethics, HASTINGS, 1918.
— of Religious Knowledge, SCHAFF HERZOG.

L'Ennemie Sociale, PAUL ROSEN 33°.
Entente Freimaurerei und Veltkrieg, CARL HEISE, 1919.
Enthusiasm of Methodists and Papists compared, BISHOP LAVINGTON, London, 1751.
Equinox (The) Periodical.
Fabian Society, History of The, EDWARD R. PEASE, London, 1925.
Fakirisme (Le) et les Yogas, SEDIR, 2e Edition, 1911.
Fils des Dieux (Les), Louis JACOLLIOT, 1873.
Finished Mystery (The), CHARLES TAZE RUSSELL, Brooklyn, 1918.
Folie (De la), L. F. CALMEIL.
Franc-maçonnerie allemande. Les Illumines de Baviere et la, R. LE FORESTIER, 1915.
— Batailles maçonniques, FERNAND PIGNATEL.
— La Femme et l'Enfant dans la, DE LA RIVE.
— universelle. Le Culte de la Nature dans la, DOMENICO MARGIOTTA 33°.
— L'Ordre des Francs-Maçons trahi et le secret des Mopses revele. Published at Amsterdam, 1763.
(see *also* Freemasonry)
Freemasonry and the Anti-Christian Movement, Rev. E. CAHILL, S. J., 1930.
— Encyclopaedia of, KENNING, 1878.
— Exposed, Capt. WILLIAM MORGAN, 1826.
— History of, ROBERT FREKE GOULD, 1887.
— Irish and English Freemasons and their Foreign Brothers, MICHAEL DI GARGANO.
— Lexicon of, MORRIS.
— Manual of, RICHARD CARLILE.
— New Encyclopaedia of, A. E. WAITE.
— *The Speculative Mason.* Periodical, 1927.
— *Universal,* The Official Journal of the Order of Universal Co-Masonry (British Jurisdiction), 1929.
(see *also* Masons and Franc-maçonnerie)
FROST, THOMAS, Secret Societies of the European Revolution 1776-1876, 2 vols.
Fruits of Anthroposophy, GEORGE KAUFMANN, 1922.
FRY, L. Waters Flowing Eastward, 1931.
Gambetta — Life and Letters, P. B. GHEUSI.
DI GARGANO, MICHAEL, Irish and English Freemasons and their Foreign Brothers.
Geschichte der Freimaurerei in Oesterreich-Ungarn, LUDWIG ABAFI, 1899.
GHEUSI, P. B., Gambetta — Life and Letters.
GIOLITTI, GIOVANNI, Memoirs of my Life, Translated by Edward Storer, 1923.
GOULD, ROBERT FREKE, History of Freemasonry, 1887.

GRAETZ, H. History of the Jews.
Grand Mystic Temple (The), JOHN YARKER.
Grand Orient (Histoire du), Published at Rennes, 1865.
GUENON, RENE, Le Theosophisme, 1921.
HANNAY, The Rise and Fall of the Roman Religion, 1925.
HASTINGS, Encyclopaedia of Religions and Ethics, 1918.
HECKETHORN, Secret Societies of all Ages and Countries, 1875.
HEISE, CARL, Entente Freimaurerei und Veltkrieg, 1919.
HIGGINS, GODFREY, Anacalypsis.
HUDSON, THOMAS JAY, The Law of Psychic Phenomena, 1894.
Hung Society (The), J. S. WARD AND W. G. STERLING.
HUNOLSTEIN, Count VOGT D', Unpublished Letters of Marie Antoinette, 1864.
HYAMSON, Dictionary of Universal Biography.
Illumines : Dom Pernety et les Illumines d'Avignon, MARC DE VISSAC.
— Les Illumines de Baviere et la Franc-maçonnerie allemande, R. LE FORESTIER, 1915.
Initiation Human and Solar, ALICE A. BAILEY, 1922.
Initiations Lamaiques, ALEXANDRA DAVID-NEEL, 1930.
" INQUIRE WITHIN ", Light-bearers of Darkness, 1930.
International, The Secret History of The, ONSLOW YORKE.
Ireland — A Catspaw, ELIZABETH LAZENBY, 1928.
Irish and English Freemasons and their Foreign Brothers, MICHAEL DI GARGANO.
(See also Secret Societies)
Italy, The making of Modern, ARRIGO SOLMI.
J. I. W. Universal Co-Masonry ; What is it ? n. d.
Jacobinisme (Histoire du), BARRUEL, 1819.
JACOLLIOT, LOUIS, Les Fils de Dieu, 1873.
— Occult Science in India, 1919.
JENNINGS, HARGRAVE, The Rosicrucians, their Rites and Mysteries, n. d.
— The Letters of, Edited by " Invictus ", 1895.
Jewish Encyclopaedia.
Jews (History of The), H. GRAETZ.
JOLY, MAURICE, Son passe, son programme. (Autobiography).
JONES, D. The Secret History of White-Hall.
KAUFMANN, GEORGE, Fruits of Anthroposophy, 1922.
KENNING, Cyclopaedia of Masonry and Handbook of Masonic Archaeology, History and Biography, Edited by Rev. A. F. A. Woodford, M. A., P. G. C. of England, 1878.
Knight Templarism (33rd) Illustrated, BLANCHARD, 1915:
Koran (The).
KRAMARSH, DR. KARL, Der Anstifter des Weltkrieges, bv Friedrich Wichte, 1918.

Ku-Klux Klan (The), Hearings before The Committee on Rules, House of Representatives, Sixty-seventh Congress, U. S. A., 1921.
LAFONT, G. DE, Le Mazdeisme, L'Avesta, 1897.
LASKI, HAROLD J., The Socialist Tradition in the French Revolution, 1930.
LAVINGTON, BISHOP, The Enthusiasm of Methodists and Papists compared, 1751.
— The Moravians compared and detected, 1755.
LAZENBY, ELIZABETH, Ireland — A Catspaw, 1928.
LE FORESTIER, R., Les Illumines de Baviere et la Franc-Maçonnerie allemande, 1915.
LENIENT, C, La Satire en France au Moyen-Age.
LEVI, ELIPHAS, La Science des Esprits, 1865.
— Transcendental Magic, Its Doctrine and Ritual, Translated by A. E. Waite, 1923.
— La Clef des Grands Mysteres, 1861.
— Histoire de la Magie, 1860.
— Dogme et Rituel de la Haute Magie, 1860.
Levi, Eliphas, 1810-1875, PAUL CHACORNAC, 1926.
Light-bearers of Darkness, " INQUIRE WITHIN ", 1930.
LITTLE AND WOODMAN, " The Rosicrucian ".
LYTTON, LORD, Zanoni.
MACKEY, Lexicon of Freemasonry.
MADDEN, R. R., F. R. C. S. ENG. Phantasmata, or Illusion and Fanaticisms of Protean Forms Productive of Great Evils, 2 vols., 1857.
Magic and Witchcraft, An Analysis of, C. W. OLLIVER, 1928.
Magic, Transcendental, Its Doctrine and Ritual, ELIPHAS LEVI, 1923.
Magick, by the MASTER THERION, (ALEISTER CROWLEY) 1930.
Magie (Histoire de la), ELIPHAS LEVI, 1860.
MARGIOTTA 33°, DOMENICO, Adriano Lemmi, 1894.
— Le Culte de la Nature dans la Franc-Maçonnerie Universelle.
Marie-Antoinette, Unpublished Letters of, COUNT VOGT D'HUNOLSTEIN, 1864.
Martines de Pasqually, PAPUS (DR. ENCAUSSE).
MARTIN, STUART, The Mystery of Mormonism.
MASTER THERION, see ALEISTER CROWLEY.
Masonry and Handbook of Masonic Archaeology, History and Biography, Cyclopaedia of, KENNING, 1878.
Masons, History of the Antient and Honorable Fraternity of Free and Accepted, STILLSON and HUGHAN, 1891.
MAYO, KATHERINE, Why I wrote Mother India.
Mazdeisme (Le), L'Avesta, G. DE LAFONT, 1897.

Mazzini, Joseph, Lettres intimes de, D. MELEGARI, 1895.
MELEGARI, D., Lettres intimes de Joseph Mazzini, 1895.
Memoirs of my Life, GIOVANNI GIOLTTI, 1925.
Mendelssohn, Moses, Memoirs of, SAMUELS.
Merveilleux (Le), HIPPOLYTE BLANC, 1865.
MOEHLEN, J. A., D. D., Symbolism, Translated by James Robertson.
Mopses, *See* Franc-Maçonnerie.
Moravians (The) compared and detected, BISHOP LAVINGTON 1755.
MORGAN, Capt. WILLIAM MORGAN, Freemasonry Exposed, 1826.
Mormonism, The Mystery of, STUART MARTIN.
MURRAY, MARGARET ALICE, The Witch-Cult in Western Europe 1921.
Muscling In, FRED. D. PASLEY.
Mvstiques et Magiciens du Thibet, ALEXANDRA DAVID-NEEL 1929.
NETCHVOLODOW, Lt. Gen. A., Nicolas II et les Juifs, 1924.
Nicolas II et les Juifs, Lt. Gen. A. NETCHVOLODOW, 1924.
O'BRIEN, R. BARRY, The Autobiography of Wolfe Tone, 1893.
Occultism : Occult Science in India, Louis JACOLLIOT, 1919.
— Traite Elementaire de Science Occulte, PAPUS (D[r] ENCAUSSE).
(*See* also Magic and Magie).
Occult Science in India, Louis JACOLLIOT, 1919.
Oddfellows. The Complete Manual of, 1879.
ODEGARD, PETER, Pressure Politics, 1928.
OLLIVER, C. W., An Analysis of Magic and Witchcraft, 1928.
L'Ordre des Francs-Maçons trahi et le Secret des Mopses revele, Published at Amsterdam, 1763.
Oriflamme (The) (The German Organ of Ancient Order of Oriental Templars).
PALAMENGHI-CRISPI, THOMAS, Memoirs of Francesco Crispi, 2 vols. (Translation), 1922.
PAPUS (DR. ENCAUSSE), Martines de Pasqually,
— Traite Elementaire de Science Occulte.
PASLEY, FRED. D., Muscling In.
— — Al Capone.
PEASE, EDWARD R., History of The Fabian Society, 1925.
PECKHAM, 33°, WM. H., The Ancient and Accepted Scottish Rite in the United States of America, 1884.
PIGNATEL, FERNAND, Batailles Maconniques.
Phantasmata, or Illusions and Fanaticisms of Protean Forms Productive of Great Evils, R. R. MADDEN, F. R. C. S. Eng., 2 vols., 1857.
POLLARD, Captain H. B. C, The Secret Societies of Ireland, 1922.

PONCINS, Vicomte LEON DE, The Secret Powers behind the Revolution, 1930.
Potted Biographies, A Dictionary of Anti-NATioNAL Biography **Anon.**
Pressure Politics, PETER ODEGARD, 1928.
Prohibition Amendment (The), Hearings before the Committee on the Judiciary House of Representatives, Seventy-first Con gress, on H. J. Res. 11, 38, 99, 114, 219 and 246, 1930.
Prohibition (La) de l'Occulte, EMILE CAILLET.
Protocols of The Meetings of The Learned Elders of Zion, *set* Waters Flowing Eastward, L. FRY.
Psychic Phenomena, The Law of, THOMAS JAY HUDSON, 1894.
RAMSAY, Chev. DE, A Discourse upon the Theology and Mythology of the Antients in The Travels of Cyrus, 1728.
RAYMOND, E. T., Disraeli, The Alien Patriot, 1926.
Recognition of Russia. Hearings before a Subcommittee of The Committee on Foreign Relations, United States Senate, 68th Congress, Senate Resolution 50, 1924.
Reds in America, R. M. WHITNEY, 1924.
Red Terror and Green, RICHARD DAWSON.
Revue Internationale des Societes Secretes, Periodical.
Revue Philosophique Mensuelle (Periodical dealing with Sufism. Feb. 1926).
R ∴ L ∴ Les Neuf Sœurs, Louis AIMABLE.
Roman Religion, The Rise and Fall of the, HANNAY, 1925.
Rose-Croix (Histoire des), SEDIR, 1910.
— F. WITTEMANS, 1925.
ROSEN 33°, PAUL, Satan et C^ie^, 1888.
— L'Ennemie Sociale.
ROSICRUCIAN : *The " Rosicrucian " Quarterly Record of the Society's Transactions,* edited by Frater ROBERT WENTWORTH LITTLE (S. M.), Master General, and Frater WILLIAM ROBERT WOODMAN. British Museum Press Mark 4782-h 22.
Rosicrucian and Masonic Record, Periodical.
Rosicrucians and their Mysteries, HARGRAVE JENNINGS.
(See also W. WYNN WESTCOTT, and LITTLE and WOODMAN).
RUSSELL, CHARLES TAZE, The Watch Tower.
— The Finished Mystery, 1918.
Sacred Writings of the Hindus, Annotations on, SELLON, 1902 (Printed for Private Circulation).
SAMUELS, Memoirs of Moses Mendelssohn.
SANCTUARY, E. M. Tainted Contacts, 1931.
SANFORD, ELIAS B., Origin and History of the Federal Council of the Churches of Christ in America.
Satan et C^ie^, PAUL ROSEN 33°, 1888.
Satire (La) en France au Moyen-Age, C. LENIENT.

SCHAFF HERZOG, The Encyclopaedia of Religious Knowledge.
Science (La) des Esprits, ELIPHAS LEVI, 1865.
Science of Health, MARY BAKER EDDY.
Scotch Rite (33rd) Illustrated, BLANCHARD, 1915.
Scottish Rite, The Ancient and Accepted, in the United States WM. H. PECKHAM 33°, 1884.
SEARROOK, W. B., Adventures in Arabia.
Secret History of the " International" Working Men's Association ONSLOW YORKE (WM. HEPWORTH DIXON), 1921. (First published! in 1872).
Secret History of White-Hall, D. JONES.
Secret Powers behind the Revolution, Vicomte LEON DE PONCINS 1930.
Secret Societies and Subversive Movements, NESTA H. WEBSTER 1924.
— — of all Ages and Countries, HECKETHORN, 1876.
— — of the European Revolution, 1776-1876, THOMAS-FROST, 1876.
— — of Ireland, Captain H. B. C. POLLARD, 1922.
(See *also* Societes secretes).
SEDIR, Histoire des Rose-Croix, 1910.
— Le Fakirisme Hindou et les Yogas, 2e edition, 1911.
SELLON, EDWARD, Annotations on the Sacred Writings of the Hindus.
Sketches of Imposture, Deception and Credulity, 1836.
SMITH, CHARLOTTE FELL, John Dee.
Socialist Network (The), NESTA H. WEBSTER.
Socialist Tradition in the French Revolution (The), HAROLD J. LASKI, 1930.
Societas Rosicruciana in Anglia, History of the, WM. WYNN WESTCOTT, 1900.
Societes Secretes, Histoire des, DE LA HODDE, 1850.
— *Revue Internationale des,* Periodical.
(See *also* Secret Societies).
SOLMI, ARRIGO, The Making of Modern Italy.
Son passe, son programme, MAURICE JOLY (Autobiography).
Speculative Mason, Periodical (July 1927).
STEINER, RUDOLPH, Ph. D., The East in the Light of the West (Translation), 1922.
STILLSON and HUGHAN, History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders, 1890.
Sonfisme, Revue Philosophique Mensuelle (Periodical).
SUMMERS, M. History of Witchcraft and Demonology, 1926.
Surrender of an Empire (The), NESTA H. WEBSTER.
Swedenborg, Emanuel, The Spiritual Columbus, U. S. E.

Symbolism, J. A. MOEHLEN, D. D.
Talmud (The).
Tainted Contacts — Being a compilation of facts of the personnel and activities of the Federal Council of Churches of Christ in America, E. M. SANCTUARY, 1931.
Templarism : Knight Templarism (33rd) Illustrated, BLANCHARD, 1915.
— *The Oriflamme,* The German Organ of Ancient Order of Oriental Templars.
Theosophisme (Le), RENE GUENON, 1921.
Theosophist (Periodical).
Torchbearers, Published by The New History Society.
Traite Element aire de Science Occulte, PAPUS (DR. ENCAUSSE).
Universal Co-Masonry : What is it ? J. I. W. n. d.
U. S. E. Emanuel Swedenborg, The Spiritual Columbus.
VAUGHAN, DIANA, Diana Vaughan, 1896.
— Le 33° Crispi.
Vaughan, Thomas, The Works of, A. E. WAITE.
YISSAC, MARC DE, Dom Pernety et les Illumines d'Avigncn.
VON HAMMER, History of the Assassins.
WAITE, A. E., The Works of Thomas "Vaughan.
— Devil Worship in France, 1896.
— New Encyclopaedia of Freemasonry. *(See under* Encyclopaedia for full title).
WARD and STERLING, The Hung Society.
Watch Tower (The), CHARLES TAZE RUSSELL.
Waters Flowing Eastward, L. FRY, 1931.
WEBSTER, NESTA H., Secret Societies, and Subversive Movements.
— The Socialist Network.
— The Surrender of an Empire.
— World Revolution, 1921.
WESTCOTT, WM. WYNN, History of The Societas Rosicruciana in Anglia, 1900.
WHITNEY, R. M., Reds in America, 1924.
— The Youth Movement in America.
Why I wrote Mother India, KATHERINE MAYO.
WILBER, SYBIL, The Life of Mary Baker Eddy.
Witch-Cult in Western Europe (The), MARGARET ALICE MURRAY, 1921.
Witchcraft and Demonology, The History of, MONTAGUE SUMMERS, 1926.
WITTEMANS, F., Histoire des Rose-Croix, 1925.
Wolfe Tone, The Autobiography of, R. BARRY O'BRIEN, 1893.
World Revolution (The), NESTA H. WEBSTER, 1921.

YARKER, JOHN, The Arcane Schools.
— The Grand Mystic Temple.
YORKE, ONSLOW (WM. HEPWORTII DIXON), Secret History of "The International" Working Men's Association, 1921 (First published in 1872).
Zanoni, LORD LYTTON.

APPENDIX I

TO MODERN ILLUMINISM

From Volume III, Number I
of
THE EQUINOX[1]

The Official Organ of the A.·. A.·
(Great White Brotherhood) [2]
The Official Organ of the O. T. O.
(Ordo Templi Orientis or Order of the Golden Dawn)

THE REVIEW OF SCIENTIFIC ILLUMINISM

AN XV VOL. III. NUMBER I ☉ IN ♈

MARCH MCMXIX E. V.

The Universal Publishing Company
57, *Grand River avenue.*
Detroit. *Michigan.*

LIBER III

MANIFESTO OF THE O. T. O.

PEACE, TOLERANCE, TRUTH;
SALUTATION ON ALL, POINTS OF THE TRIANGLE;
RESPECT TO THE ORDER TO ALL WHOM IT MAY CONCERN;
GREETING AND HEALTH.

DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW.

1. The 0. T. 0. is a body of initiates in whose hands are concentrated the wisdom and the knowledge of the following bodies : —

1. *Op. cit.,* p. 197.
2. Esoteric name is " Atlantean Adepts ".

1. The Gnostic Catholic Church.
2. The Order of the Knights of the Holy Ghost.
3. The Order of the Illuminati.
4. The Order of the Temple (Knights Templar).
5. The Order of the Knights of St. John.
6. The Order of the Knights of Malta.
7. The Order of the Knights of the Holy Sepulchre.
8. The Hidden Church of the Holy Graal.
9. The Hermetic Brotherhood of Light.
10. The Holy Order of Rose Croix of Heredom.
11. The Order of the Holy Royal Arch of Enoch.
12. The Antient and Primitive Rite of Masonry (33 degrees).
13. The Rite of Memphis (97 degrees).
14. The Rite of Mizraim (90 degrees).
15. The Ancient and Accepted Scottish Rite of Masonry (33 degrees)
16. The Swedenborgian Rite of Masonry.
17. The Order of the Martinists.
18. The Order of the Sat Bhai, and many other orders of equal merit, if of less fame.

It does not include the A.·. A.·., with which august body it is however, in close alliance.

It does not in any way infringe the just privileges of duly authorized Masonic Bodies.

2. The dispersion of the original secret wisdom having led to confusion, it was determined by the Chiefs of all these Orders to recombine and centralize their activities, even as white light, divided in a prism, may be recomposed.

It embodies the whole of the secret knowledge of all Oriental Orders ; and its chiefs are initiates of the highest rank, and recognized as such by all capable of such recognition in every country in the world.

In more remote times the constituent origination assemblies of the O. T. O. included such men as — Siddartha, Krishna, Simon Magus, Basilides, Paracelsus and Jacob Boehme.....

And recently : —

Wolfgang von Goethe	Friedrich Nietzsche
Sir Richard Payne Knight	Hargrave Jennings
Sir Richard Francis Burton	Karl Kellner
Furlong Dux	Eliphas Levi
Ludovicus Rex Bavariae	Franz Hartmann
Richard Wagner	Cardinal Rampolla
Ludwig von Fischer	Papus (Dr. Encausse).

The names of women members are never divulged.

It is not lawful here to disclose the name of any living chief.

It was Karl Kellner who revived the exoteric organization of the 0. T. 0. and initiated the plan now happily complete of bringing all occult bodies again under one governance.

The letters 0. T. 0. represent the words Ordo Templi Orientis (Order of the Temple of the Orient, or Oriental Templars), but they have also a secret meaning for initiates.

3. The Order is international, and has existing branches in every civilized country of the world.

4. The aims of the 0. T. 0. can only be understood fully by its highest initiates ; but it may be said openly that it teaches Hermetic Science or Occult Knowledge, the Pure and Holy Magick of Light, the Secrets of Mystic attainment, Yoga of all forms, Gnana Yoga, Raja Yoga, Bhakta Yoga and Hatha Yoga, and all other branches of the secret Wisdom of the Ancients.

In its bosom repose the Great Mysteries ; its brain has resolved all the problems of philosophy and of life.

It possesses the secret of the Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine.

Moreover, it possesses a Secret capable of realizing the world-old dream of the Brotherhood of Man.

It also possesses in every important centre of population a hidden Retreat *(Collegium ad Spiritum Sanctum)* where members may conceal themselves in order to pursue the Great Work without hindrance.

These houses are secret fortresses of Truth, Light, Power and Love, and their position is only disclosed under an oath of secrecy to those entitled to make use of them.

They are also temples of true worship, specially consecrated by Nature to bring out of a man all that is best in him.

5. The authority of the 0. T. 0. is concentrated in the 0. H. 0. (Outer Head of the Order), or Frater Superior.

The name of the Person occupying this office is never disclosed except to his immediate representatives.

6. The Authority of the 0. H. 0. in all English-speaking countries is delegated by charter to the Most Holy, Most Illustrious, Most Illuminated and Most Puissant Baphomet X°, Rex Summus Sanctissimus, 33°, 90°, 96°, Past Grand Master of the United States of America, Grand Master of Ireland, Iona, and All the Britains, Grand Master of the Knights of the Holy Ghost, Sovereign Grand Commander of the Order of the Temple, Most Wise Sovereign of the Order of the Rosy Cross, Grand Zerubbabel of the Order of the Holy Royal Arch of Enoch, etc., etc., National Grand Master General *ad vitam* of the O. T. O.

7. The National Grand Master General *ad vitam* is assisted by two principal officers, the Grand Treasurer General and the Grand Secretary General.

There are many other officers, but they do not concern those to whom the present manifesto is addressed.

8. The whole of the Knowledge dispersed among the bodies mentioned in paragraph 2 has been sifted and concentrated in the following degrees.

0° Minerval.
I° M.
II° M..
III° M...
P.·. M.·.
IV° Companion of the Holy Royal Arch of Enoch.
Prince of Jerusalem.
Knight of the East and of the West.

V° Sovereign Prince of Rose Croix. (Knight of the Pelican and Eagle.)
Member of the Senate of Knight Hermetic.
Philosophers Knights of the Red Eagle.
VI^0 Illustrious Knight (Templar) of the Order of Kadosch, and Companion of the Holy Graal.
Grand Inquisitor Commander, Member of the Grand Tribunal.
Prince of the Royal Secret.
VII^0 Very Illustrious Sovereign Grand Inspector General Member of the Supreme grand Council.
VIII^0 Perfect Pontiff of the Illuminati.
IX^0 Initiate of the Sanctuary of the Gnosis.
X° Rex Summus Sanctissimus (Supreme and Most Holy King).

9. Every man or woman that is of full age, free, and of good report, has an indefeasible right to the III^0.

Beyond this, admission is only granted by invitation from the governing bodies concerned.

The O. T. O., although an *Academia Masonica,* is not a Masonic Body so far as the " secrets " are concerned in the sense in which that expression is usually understood; and therefore in no way conflicts with, or infringes the just privileges of, the United Grand Lodge of England, or any Grand Lodge in America or elsewhere which is recognized by it.

10. Application for admission to the Order may be made personally at headquarters, between the hours of Ten a. m. and Twelve Noon on week-days, or by letter to the Grand Secretary General. In the former case, applicants should be provided with the Twenty Dollars entitling them to the Third Degree ; in the latter, it should be enclosed with the application.

The First Annual Subscription is payable on taking the Third Degree ; if this is taken after June 30 in any year, only half the amount is due.

Subscriptions of old members are due on January 1, but

the Brother is considered in good standing, and he does not lose his rights, if it is paid by March 1. Should he fail to discharge his obligation by this date, he ceases *ipso facto* to be a member of the Order, but may be reinstated on paying arrears and Five Dollars extra. If his lapse extend to the next year following, he can only be reinstated under special conditions, and by the express consent in writing of the National Grand Master General *ad vitam.*

11. The Constitution, Trust Deeds, Charters, Warrants and all other documents, are exhibited to candidates on their exaltations to the IV^0, should they desire it.

12. Besides the free certificate of membership, special diplomas for framing are granted to all members at a uniform price of Ten Dollars.

Special diplomas of the IX^0, Twenty-five Dollars.

13. The privileges of members of the 0. T. 0. are very numerous. These are the principal;

1° They have not only access to, but instruction in, the whole body of hidden knowledge preserved in the Sanctuary from the beginning of its manifestation.

In the lower grades the final secrets are hinted, and conveyed in symbol, beneath veil, and through sacrament.

In this way the intelligence of the initiate is called into play, so that he who uses the knowledge of the lower grades may be selected for invitation to the higher, where all things are declared openly.

2° They become partakers of the current of Universal Life in Liberty, Beauty, Harmony, and Love which flames within the heart of the 0. T. 0, and the Light of that august fraternity insensibly illuminates them and more as they approach its central Sun.

3° They meet those persons most complemental to their own natures, and find unexpected help and brotherhood in the whole world whereever they may travel.

4° They obtain the right to sojourn in the secret houses of the 0. T. 0., permanently or for a greater or

lesser period of the year according to their rank in the Order ; or, in the case of those of the Fifth and lower degrees, are candidates for invitation to these houses.

5° The Knowledge of the Preparation and Use of the Universal Medicine is restricted to members of the IX^0 ; but it may be administered to members of the $VIII^0$ and VII° in special circumstances by favour of the National Grand Masters General, and even in particular emergency to members of lower degrees.

6° In the V° all members are pledged to bring immediate and perfect relief to all distress of mind, body, or estate, in which they may find any of their fellows of that degree. In the higher degrees the Bonds of Fraternity are still further strengthened. The Order thus affords a perfect system of insurance against every misfortune or accident of life.

7° Members of the IX^0 become part proprietors of the Estates and Goods of the Order, so that the attainment of this degree implies a return with interest of the fees and subscriptions paid.

8° The Order gives practical assistance in life to worthy members of even its lower degrees, so that even if originally poor, they become well able to afford the comparatively high fees of the VII°, $VIII^0$, and IX^0.

On exaltation to the IV^0 each Companion may file an account of his circumstances, and state in what direction he requires help.

14. In selecting members for advancement, attention is paid to their devotion to the Order, to their intelligence in apprehending the nature of its teachings, to their zeal in spreading the principles of the Order so far as they themselves understand them, though always with the discretion inseparable from the due guarding of the secrets, and to all those qualities of courage, honour, and virtue without which man is not worthy of that name.

15. The 0. H. 0., is only known to members of the VIII° and IX^0.

The National Grand Master General *ad vitam* is not approachable as such by any person who has not reached the VI°.

All communications should be addressed to the Grand Secretary General, and all cheques drawn in favour of the Grand Treasurer General.

Issued by Order

L. BATHURST,
IX° Grand Secretary General.

All enquiries should be addressed to

THE GRAND SECRETARY GENERAL
OF THE O. T. O.

Care of the Publishers of " The Equinox ".

LIBER CI
0. T. 0.
(Ordo Templi Orientis)

AN OPEN LETTER TO THOSE WHO MAY WISH TO JOIN THE ORDER ; ENUMERATING THE DUTIES AND PRIVILEGES. THESE REGULATIONS COME INTO FORCE IN ANY DISTRICT WHERE THE MEMBERSHIP OF THE ORDER EXCEEDS ONE THOUSAND SOULS.

An Epistle of BAPHOMET to Sir GEORGE MACNIECOWIE, Very Illustrious and Very Illuminated, Pontiff and Epopt of the Areopagus of the VIII Degree O. T. O. Grand Treasurer General, Keeper of the Golden Book, President of the Committee of Publications of the O. T. O.

Do what thou wilt shall be the whole of the Law.

It has been represented to UTS that some persons who are worthy to join the 0. T. 0. consider the fees and subscriptions rather high. This is due to your failure to explain properly the great advantages offered by the Order. We desire you therefore presently to note, and to cause to be circulated throughout the Order, and among those of the profane who may seem worthy to join it, these matters following concerning the duties and the privileges of members of the earlier degrees of the 0. T. 0. as regards material affairs. And for convenience we shall classify these as pertaining to the Twelve Houses of the Heaven, but also by

numbered clauses for the sake of such as understand not the so-called Sciences of the Stars. First, therefore, concerning the duties of the Brethren. Yet with our Order every duty is also a privilege, so that it is impossible wholly to separate them.

Of the duties of Brethren.

First House

1. There is no law beyond Do what thou wilt. Yet it is well **for** Brethren to study daily in the volume of the Sacred Law, *Liber Legis,* for therein is much counsel concerning this, how best they may carry out this will.

Second House

2. The private purse of every Brother should always be at the disposal of any Brother who may be in need. But in such a case it is a great mischief if the one ask, and the other consent; for if the former be really in need, his pride is wounded by his asking ; and if not, the door is opened to beggars and impostors, and all manner of arrant knaves and rogues such as are no true Brethren. But the Brother who is possessed of this world's goods should make it his business to watch the necessity of all those Brethren with whom he may be personally acquainted, anticipating their wants in so wise and kindly and delicate a manner that it shall appear as if it were the payment of a debt. And what help is given shall be given with discretion, so that the relief may be permanent instead of temporary.

3. All Brethren shall be exceedingly punctual in the payment of Lodge Dues. This is to take precedence of all other calls **upon** the **purse.**

Third House

The Brethren shall be diligent in preaching the Law of Thelema. In all writings they shall be careful to use the prescribed greetings ; likewise in speech, even with strangers.

5. They shall respond heartily to every summons of the Lodge or Chapter to which they may belong, not lightly making excuse.

6. Brethren should use every opportunity of assisting each other in their tastes, businesses, or professions, whether by direct dealing with Brethren in preference to others, or as may suggest itself. It seems desirable, when possible, that where two or more Brethren of the same Lodge are engaged in the same work, they should seek to amalgamate the same by entering into partnership. Thus in time great and powerful corporations may arise from small individual enterprisfs.

7. They shall be diligent in circulating all tracts, manifestos, and all other communications which the Order may from time give out for the instruction or emancipation of the profane.

8. They may offer suitable books and pictures to the Libraries of the Profess-Houses of the Order.

Fourth House

9. Every Brother who may possess mines, land, or houses more than he cam himself occupy, should donate part of such mines or land, or one or more of such houses to the Order.

10. Property thus given will be administered if he desire it in his own interest, thus effecting a saving, since large estates are more economically handled than small. But the Order will use such property as may happen to lie idle for the moment in such ways as it may seem good, lending an unlet house (for example) to some Brother who is in need, or allowing an unused hall to be occupied by a Lodge.

11. (Yet in view of the great objects of the Order, endowment is welcome.)

12. Every Brother shall show himself solicitous of the comfort and happiness of any Brother who may be old, attending not only to all material wants, but to his amusement, so that his declining years may be made joyful.

Fifth House

13. Every Brother shall seek constantly to give pleasure to all Brethren with whom he is acquainted, whether by entertainment or conversation, or in any other manner that may suggest itself. It will frequently and naturally arise that love itself springs up between members of the Order, for that they have so many and so sacred interests in common. Such love is peculiarly holy, and is to be encouraged.

14. All children of Brethren arc to be considered as children of the whole Order, and to be protected and aided in every way by its members severally, as by its organization collectively. No distinction is to be made with regard to the conditions surrounding the birth of any child.

15. There is an especially sacred duty, which every Brother should fulfil, with regard to all children, those born without the Order included. This duty is to instruct them in the Law of Thelema, to teach them independence and freedom of thought and character, and to warn them that servility and cowardice are the most deadly diseases of the human soul.

Sixth House

16. Personal or domestic attendants should be chosen from among the members of the Order when possible, and great tact and courtesy are to be employed in dealing with them.

17. They, on their part, will render willing and intelligent service.

18. While in Lodge, and on special occasions, they are to be treated as Brothers, with perfect equality ; such beha-

viour is undesirable during the hours of service, and familiarity, subversive as it is of all discipline and order, is to be avoided by adopting a complete and marked change of manner and address.

19. This applies to all persons in subordinate positions, but not to the Brethren Servient in the Profess-Houses of the Order, who, giving service without recompense, are to be honoured as hosts.

20. In case of the sickness of any Brother, it is the duty of all Brethren who know him personally to attend him, to see that he want for nothing, and to report if necessary his needs to the Lodge, or to Grand Lodge itself.

21. Those Brethren who happen to be doctors or nurses will naturally give their skill and care with even more than their customary joy in service.

22. All Brethren are bound by their fealty to offer their service in their particular trade, business, or profession, to the Grand Lodge. For example, a stationer will supply the Grand Lodge with paper, vellum, and the like ; a bookseller offer any books to the Library of Grand Lodge which the Librarian may desire to possess ; a lawyer will execute any legal business for Grand Lodge, and a railway or steamship owner or director see to it that the Great Officers travel in comfort wherever they may wish to go.

23. Visitors from other Lodges are to be accorded the treatment of ambassadors ; this will apply most especially to Sovereign Grand Inspectors General of the Order on their tours of inspection. All hospitality and courtesy shown to such is shown to Ourselves, not to them only.

Seventh House

24. It is desirable that the marriage partner of any Brother should also be a member of the Order. Neglect to insist upon this leads frequently to serious trouble for both parties, especially for the uninitiate.

25. Lawsuits between members of the Order are absolutely forbidden, on pain of immediate expulsion and loss

of all privileges, even of those accumulated by past good conduct referred to in the second part of this instruction.

26. All disputes between Brethren should be referred firstly to the Master or Masters of their Lodge or Lodges in conference ; if a composition be not arrived at in this manner, the dispute is to be referred to the Grand Tribunal, which will arbitrate thereon, and its decision is to be accepted as final.

27. Refusal to apply for or to accept such decision shall entail expulsion from the Order, and the other party is then at liberty to seek his redress in the Courts of Profane Justice.

28. Members of the Order are to regard those without its pale as possessing no rights of any kind, since they have not accepted the Law, and are therefore, as it were, troglodytes, survivals of a past civilisation, and to be treated accordingly. [1] Kindness should be shown towards them, as towards any other animal; and every effort should be made to bring them into Freedom.

29. Any injury done by any person without the Order to any person within it may be brought before the Grand Tribunal, which will, if it deem right and fit, use all its power to redress or to avenge it.

30. In the case of any Brother being accused of an offence against the criminal law of the country in which he resides, so that any other Brother cognisant of the fact feels bound in self-defence to bring accusation, he shall report the matter to the Grand Tribunal as well as to the Civil Authority, claiming exemption on this ground.

31. The accused Brother will, however, be defended by the Order to the utmost of its power on his affirming his innocence upon the Volume of the Sacred Law in the Ordeal appointed *ad hoc* by the Grand Tribunal itself.

1. Compare with *Schulchan Aruch* and *Talmud* where non-Jews are as animals to the Jews.

32. Public enemies of the country of any Brother shall be treated as such while in the field, and slain or captured as the officer of the Brother may command. But within the precincts of the Lodge all such divisions are to be forgotten absolutely; and as children of One Father the enemies of the hour before and the hour after are to dwell in peace, amity, and fraternity.

Eighth House

33. Every Brother is expected to bear witness in his last will and testament to the great benefit that he hath received from the Order by bestowing upon it part or the whole of his goods, as he may deem fit.

34. The death of a Brother is not to be occasion of melancholy, but of rejoicing; the Brethren of his Lodge shall gather together and make a banquet with music and dancing and all manner of gladness. It is of the greatest importance that this shall be done, for thereby the inherited fear of death which is deep-rooted as instinct in us will gradually be rooted out. It is a legacy from the dead aeon of Osiris, and our children's children may be born free from the curse.

Ninth House

35. Every Brother is expected to spend a great part of his spare time in the study of the principles of the Law and of the Order, and in searching out the key to its great and manifold mysteries.

36. He should also do all in his power to spread the Law, especially taking long journeys, when possible, to remote places, there to sow the seed of the Law.

Tenth House

37. All pregnant women are especially sacred to members of the Order, and no effort should be spared to bring them to acceptance of the Law of Freedom, so that the unborn may benefit by that impression. They should be induced to

become members of the Order, so that the child may be born under its aegis.

38. If the mother that is to be have asserted her will to be so in contempt and defiance of the Tabus of the slave-gods, she is to be regarded as specially suitable to our Order, and the Master of the Lodge in her district shall offer to become, as it were, godfather to the child, who shall be trained specially, if the mother so wishes, as a servant of the Order, in one of its Profess-Houses.

39. Special Profess-Houses for the care of women of the Order, or those whose husbands or lovers are members of the Order, will be instituted, so that the frontal duty of womankind may be carried out in all comfort and honour.

40. Every Brother is expected to use all his influence with persons in a superior station of life (so called) to induce them to join the Order. Royal personages, ministers of State, high officials in the Diplomatic, Naval, Military, and Civil Services are particularly to be sought after, for it is intended ultimately that the temporal power of the State be brought into the Law, and led into freedom and prosperity by the application of its principles.

41. Colleges of the Order will presently be established where the children of its members may be trained in all trades, businesses, and professions, and there they may study the liberal arts and humane letters, as well as our holy and arcane science. Brethren are expected to do all in their power to make possible the establishment of such Universities.

Eleventh House

42. Every Brother is expected to do all in his power to induce his personal friends to accept the Law and join the Order. He should therefore endeavour to make new friends outside the Order, for the purpose of widening its scope.

Twelfth House

43. The Brethren are bound to secrecy only with regard to the nature of the rituals of our Order, and to our words signs, etc. The general principles of the Order may be fully explained, so far as they are understood below the VI^0 ; as it is written, " The ordeals I write not : the rituals shall be half known and half concealed; the Law is for all. " It is to be observed that punctual performance of these duties, so that the report thereof is noised abroad and the fame of it cometh even unto the Throne of the Supreme and Holy King himself will weigh heavily in the scale when it comes to be a question of the high advancement of a Brother in the Order.

Of The Privileges of the Brethren.

First House

44. The first and greatest of all privileges of a Brother is to be a Brother ; to have accepted the Law, to have become free and independent, to have destroyed all fear, whether of custom, or of faith, or of other men, or of death itself. In other papers the joy and glory of those who have accepted the Book of the Law as the sole rule of life is largely, though never fully, explained ; and we will not here recapitulate the same.

Second House

45. All Brethren who may fall into indigence have a right to the direct assistance of the Order up to the full amount of fees and subscriptions paid by them up to the time of application. This will be regarded as a loan, but no interest will be charged upon it. That this privilege may not be abused, the Grand Tribunal will decide whether or no such application is made in good faith.

Third House

46. Members of the Order will be permitted to use the Library in any of our Profess-Houses.

47. Circulating Libraries will presently be established.

48. Brethren who may be travelling have a right to the hospitality of the Master of the Lodge of the district for a period of three days.

Fourth House

49. Brethren of all grades may be invited to sojourn in the Profess-Houses of the Order by Grand Lodge : and such invitation may confidently be expected as the reward of merit. There they will be able to make the personal acquaintance of members of the higher Grades, learn of the deeper workings of the Order, obtain the benefit of personal instruction, and in all ways fit themselves for advancement.

50. In the higher degrees Brethren have the right to reside in our Profess-Houses for a portion of every year, as shown : —

VI^0	Two weeks.	VII^0	Two months.
G. T.	One month.	S. G. C.	Three months.
P. B. S.	Six weeks.	VIII^0	Six months.

52. Members of the IX°, who share among themselves the whole property of the Order according to the rules of that degree, may, of course, reside there permanently. Indeed, the house of every Brother of this grade is, *ipso facto,* a Profess-House of the Order.

Fifth House

53. All Brethren may expect the warmest cooperation in their pleasures and amusements from other members of the Order. The perfect freedom and security afforded by the Law allows the characters of all Brethren to expand to the very limits of their nature, and the great joy and gladness with which they are constantly overflowing make them the

best of companions. " They shall rejoice, our chosen; who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us. "

54. Children of all Brethren are entitled to the care of the Order, and arrangements will be made to educate them in certain of the Profess-Houses of the Order.

55. Children of Brethren who are left orphans will be officially adopted by the Master of his Lodge, or if the latter decline, by the Supreme Holy King himself, and treated in all ways as if they were his own.

56. Brethren who have a right to some especial interest in any child whose mother is not a member of the Order may recommend it especially to the care of their lodge or of Grand Lodge.

Sixth House

57. In sickness all Brethren have the right to medical or surgical care and attendance from any Brethren of the Lodge who may be physicians, surgeons, or nurses.

58. In special necessity the Supreme Holy King will send his own attendants.

59. Where circumstances warrant it, in cases of lives of great value to the Order and the like, he may even permit the administration of that secret Medicine which is known to members of the IX^0.

60. Members of the Order may expect Brethren to busy themselves in finding remunerative occupation for them, where they lack it ; or, if possible, to employ them personally.

Seventh House

61. Members of the Order may expect to find suitable marriage partners in the extremely select body to which they belong. Community of interest and hope being already established, it is natural to suppose that where mutual attraction also exists, a marriage will result in perfect happiness. (There are special considerations in this matter which apply to the VII^0 and cannot be discussed in this place.)

62. As explained above, Brethren are entirely free of most legal burdens, since lawsuits are not permitted within the Order, and since they may call upon the legal advisers of the Order to defend them against their enemies in case of need.

Eighth House

63. All Brethren are entitled after death to the proper disposal of their remains according to the rites of the Order and their grade in it.

64. If the Brother so desire, the entire amount of the fees and subscriptions which he has paid during his life will be handed over by the Order to his heirs and legatees. The Order thus affords an absolute system of insurance in addition to its other benefits.

Ninth House

65. The Order teaches the only perfect and satisfactory system of philosophy, religion, and science, leading its members step by step to knowledge and power hardly even dreamed of by the profane.

66. Brethren of the Order who take long journeys overseas are received in places where they sojourn at the Profess-Houses of the Order for the period of one month.

Tenth House

67. Women of the Order who are about to become mothers receive all care, attention, and honour from all Brethren.

68. Special Profess-Houses will be established for their convenience, should they wish to take advantage of them.

69. The Order offers great social advantages to its members, bringing them as it does into constant association with men and women of high rank.

70. The Order offers extraordinary opportunities to its members in their trades, businesses, or professions, aiding them by co-operation, and securing them clients or customers.

Eleventh House

71. The Order offers friendship to its members, bringing together men and women of similar character, taste, and aspiration.

Twelfth House

72. The secrecy of the Order provides its members with an inviolable shroud of concealment.

73. The crime of slander, which causes so great a proportion of human misery, is rendered extremely dangerous, if not impossible, within the Order by a clause in the Obligation of the Third Degree.

74. The Order exercises its whole power to relieve its members of any constraint to which they may be subjected, attacking with vigour any person or persons who may endeavour to subject them to compulsion, and in all other ways aiding in the complete emancipation of the Brethren from aught that may seek to restrain them from doing That Which They Will.

It is to be observed that these privileges being so vast, it is incumbent upon the honour of every Brother not to abuse them, and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand Tribunal. The utmost frankness and good faith between Brethren is essential to the easy and harmonious working of our system, and the Executive Power will see to it that these are encouraged by all possible means, and that breach of them is swiftly and silently suppressed.

Love is the Law, Love under will.

Our fatherly benediction, and the Blessing of the All-Father in the Outer and the Inner be upon you.

BAPHOMET X, O. T. O., IRELAND, IONA, AND ALL THE BRITAINS.

LIBER CXCIV

IN THE BOOK OF EQUINOX [1]

O. T. O.

Intimation with reference to the Constitution of the Order.

Any province of the O. T. O. is governed by the Grand Master and those to whom he delegates his authority, until such time as the Order is established, which is the case when it possesses eleven or more Profess-Houses in the province. Then the regular constitution is automatically promulgated. The quotation is slightly adapted from an address in one of the rituals.

" This is the Constitution and Government of our Holy Order ; by the study of its Balance you may yourself come to apprehension of how to rule your own. life. For, in True Things, all are but images one of another ; man is but a map of the universe, and Society is but the same on a larger scale.

" Learn then that our Holy Order has but Three True Grades ; as it is written in the Book of the Law : The Hermit, The Lover, and the Man of Earth.

" It is but for convenience that these grades have been separated into Three Triads.

" The Third Triad consists of the degrees from Minerval to Prince of Jerusalem. The Minerval degree is a Prologue to the First ; the degrees subsequent to the Third but pendants to it. In this, the Man of Earth series, there are then but Three Degrees ; and these Three are One.

" The Man of Earth takes no share in the Government of the Order ; for he is not yet called upon to give his life to

1. *Op. cit.,* p. 241.

it in service ; and with us Government is Service, and nothing else. The Man of Earth is therefore in much the position of the Plebeian in Rome in the time of Menenius Agrippa. But there is this marked difference ; that every Man of Earth is encouraged and expected to push on to the next stage. In order that the feelings of the general body may be represented, the Men of Earth choose four persons, two men and two women, from among themselves, to stand continually before the face of the Father, the Supreme and Holy King, serving him day and night. These persons must not be of higher rank than the Second Degree ; they must volunteer for this service at the conclusion of that ceremony ; and therefore they give up their own prospect of advancement in the Order for one year, that they may serve their fellows. This is then the first lesson in our great principle, the attainment of honour through renunciation.

" The degree of Knights of the East and West is but a bridge between the first and second series ; but it is important, for in that grade a new pledge-form must be signed, and the new Knight vowed to devote his life to the Establishment of the Law of Thelema.

" The members of the Fifth Degree are responsible for all that concerns the Social welfare of the Order. This grade is symbolically that of beauty and harmony ; it is the natural stopping-place of the majority of men and women ; for to proceed farther, as will appear, involves renunciation of the. sternest kind. Here then all is joy, peace, well-being on all planes ; the Sovereign Prince Rose Croix is attached equally to the higher and the lower, and forms a natural link between them.[2] Yet let him look to it that his eyes are set on high !

" In this degree the Most Wise Sovereign of each chapter will appoint a committee of four persons, two men and two women, to arrange for all social gatherings, banquets, dances, the performance of plays, and similar pleasures. They

2. Juncture of the two opposites ! From the foregoing one might infer that the Rose Croix is formed of two opposite characters of men, good and evil, thus accounting for the contradictory statements made about Rosicrucianism. *(Author's note).*

will also endeavour to promote harmony among the Brethren in all possible ways, and to compose any disputes by tact and friendliness without formal appeal being made to any more authoritative tribunal.

" The next grade, that which lies between the Fifth and Sixth Degrees, is called the Senate. This is the first of the governing bodies, properly speaking, and here we begin to insist upon Renunciation. For within this body is the Electoral College of the 0. T. 0.

" The principle of popular election is a fatal folly; its results are visible in every so-called democracy. The elected man is always the mediocrity ; he is the safe man, the sound man, who displeases the majority less than any other; and therefore never the genius, the man of progress and illumination.

" This electoral college consists of Eleven Persons in each country. It has full control of the affairs of the Men of Earth, appointing Lodge Masters at will. *It has however no authority* over the Chapters of Rose Croix.

" Persons who wish to be appointed to this College by the Supreme and Holy King must volunteer for the office. The appointment is for Eleven Years. Volunteers must renounce for that period all further progress in the Order. They must give evidence of first-rate ability in

1. Some branch of athletics.
2. Some branch of learning.

" They must also possess a profound general knowledge of history and of the art of government, with some attention to philosophy in general.

" They must each live in solitude, without more than the necessary speech even to casual neighbors, serving themselves in all respects, for three months continuously, once at least in every two years. The President will summon them at the four seasons of the year, and if necessary at other times, when they will deliberate upon the affairs placed in their charge. All applications to pass to the Fifth Degree must receive their sanction. Appeal from their decisions may however be made to the Supreme Council.

" The Sixth Degree is an executive or military body, and represents the temporal power of the Supreme and Holy King. Each member is amenable to military discipline. Singly or in concert with his comrades, each Knight is vowed to enforce the decisions of authority.

" The Grade of Grand Inquisitor Commander follows. Here every member has the right to a seat on the Grand Tribunal, which body decides all disputes and complaints which have not been composed by the Chapter of Rose Croix or the Lodge Masters. Its verdicts are without appeal, unless a member of the Electoral College give sanction to take the case to the Areopagus of the Eighth Degree. All members of the Order, even of higher grades, are subject to the Grand Tribunal.

" The next grade is that of Prince of the Royal Secret. Every member of this degree is devoted to the Propagation of the Law in a very special manner ; for this grade is the first in which the Beginning of the Inmost Secret is declared openly. He will therefore, by his personal exertions, induce one hundred and eleven persons to join the Order, before he may proceed to the Seventh Degree, except by special order from the Supreme and Holy King.

" The Seventh Degree is, in military language, the Great General Staff of the Army of the Sixth Degree. From its members the Supreme and Holy King appoints a Supreme Grand Council.

" This Council is charged with the government of the whole of the Second Triad, or Lovers. All members of the Seventh Degree travel as Sovereign Grand Inspectors General of the Order, and report, on their own initiative, to the Supreme and Most Holy King, as to the condition of all Lodges and Chapters ; to the Supreme Council, on all affairs of the Second Triad; and to the Electoral College, on those of the third.

" The Eighth Degree is a Philosophical Body. Its members being fully instructed in the Principles of the Order, save in one point only, devote themselves to the understanding of what they have learned in their initiation. They have power to reverse the decisions of the Grand Tribunal, and to com-

pose all conflicts between any of the governing bodies. And this they do upon the great principles of philosophy. For it will often occur that there is contention between two parties, both of whom are right from their own point of view. This is so important that an illustration is desirable. A man is smitten with leprosy : is it right that men should circumscribe his liberty by isolating him from his fellows ? Another holds back land or some other necessity from common use ; is he to be compelled to surrender it ? Such cases of difficulty involve deep philosophical principles ; and the Areopagus of the Eighth Degree is charged with the duty of resolving them in accordance with the great principles of the Order.

" Before the face of the Areopagus stands an independent Parliament of the Guilds. Within the Order, irrespective of grade, the members of each craft, trade, science, or profession form themselves into a Guild, make their own laws, and prosecute their own good, in all matters pertaining to their labour and means of livelihood. Each Guild chooses the man most eminent in it to represent it before the Areopagus of the Eighth Degree ; and all disputes between the various Guilds are argued before that Body, which will decide according to the grand principles of the Order. Its decisions pass for ratification to the Sanctuary of the Gnosis, and thence to the Throne.

" Epopts and Pontiffs of this exalted grade are bound to live in isolation for four consecutive months in every year, meditating the mysteries revealed to them.

" The Ninth Degree — the Sanctuary of the Gnosis — is synthetic. The prime duty of its members is to study and practice the theurgy and thaumaturgy of the grade ; but in addition they must be prepared to act as direct representatives of the Supreme and Most Holy King, radiating his light upon the world. Yet, from the nature of their initiation, they must veil their glory in a cloud of darkness. They move unseen and unrecognized among the youngest of us, subtly and loftily leading us into the holy ineffable mysteries of the True Light.

" The Supreme and Most Holy King is appointed by the

O. H. O. His is the ultimate responsibility for all within his holy kingdom. The succession to the high office of O. H. O. is decided in a manner not here to be declared; but this you may learn, O Brother Magician, that he may be chosen even from the grade of a Minerval. And herein lieth a most sacred Mystery.

" The Electoral College possesses one most singular power. Every eleven years, or in case of a vacancy occurring, they choose two persons from the Ninth Degree, who are charged with the duty of Revolution.

" It is the business of these persons constantly to criticise and oppose the acts of the Supreme and Most Holy King, whether or no they personally approve of them. Should he exhibit weakness, bodily, mental, or moral, they are empowered to appeal to the O. H. O. to depose him; but they, alone of all the members of the Order, are not eligible to the Succession.

" O. H. O., as the supreme authority in the Order, will act, in such an emergency, as he may see fit. He may himself be removed from office, but only by the unanimous vote of all members of the Tenth Degree.

" Of the Eleventh Degree, its powers, privileges, and qualifications, nothing whatever is said in any grade. It has no relation to the general plan of the Order, is inscrutable, and dwells in its own Palaces.

" There are certain important financial obligations in various grades.

" The Electoral College of the Senate is vowed to poverty. All property, earnings, or salaries are vested in or paid over to the Grand Treasurer General. The members subsist on the charity of the Order, which is extended to them in accordance with their original rank in life.

" These remarks apply equally to the Supreme Grand Council, and all higher degrees.

" In the Seventh Degree it is a qualification to vest some real property in the Order ; and no one is admitted to this grade without this preliminary.

" Those members of the Order who have given all to it

must obtain the money for their initiation fees and subscriptions from the Third Triad, whose honour is thus concerned in the unselfish support of those who have abandoned all for their sakes.

" The Grand Treasurer General is appointed by the Supreme and Most Holy King; he may be a member of any grade whatever ; but he must, on accepting office, take the vow of poverty. His authority is absolute in all financial matters ; but he is responsible to, and may be removed at will by, the Supreme and Most Holy King. He will appoint a committee to assist him and advise him in his work; and he will usually select one person from each of the governing bodies of the Order.

" Such is a brief outline of the government of the O. T. O. It combines monarchy with democracy; it includes aristocracy, and conceals even the seeds of revolution, by which alone progress can be effected. Thus we balance the Triads, uniting the Three in One ; thus we gather up all the threads of human passion and interest, and weave them into an harmonious tapestry, subtly and diligently with great art, that our Order may seem an ornament even to the Stars that are in the Heavens at Night. In our rainbow-coloured texture we set forth the glory of the whole Universe — See thou to it, brother Magician, that thine own thread be strong, and pure, and of a colour brilliant in itself, yet ready to mingle in all beauty with those of thy brethren 1 "

APPENDIX II

The following is an extract from the " Charter for Royal Order in U. S. A. " [1]

IN THE NAME OF THE HOLY AND UNDIVIDED TRINITY [2]

WE, SIR JOHN WHYTE W. D. M., President of the Judges and Council of the Great S. N. D. R. M.·.

Seal R. S. Y. C. S. Seal H. R. M.

Warder of the T. W. R. of R. F. R. S. M. N. T. : Deputy Grand Master and Governor of the High and Honourable Orders of H. R. M. of K. L. W. N. G. and R. S. Y. C. S.: SIR ALEXANDER S. T. N. T. H., Senior Grand Warden, Sir WILLIAM B. T. Y, Junior Grand Warden, and the Remanent Knights Companions of the Royal Order of R. S. Y. C. S. in Grand Lodge assembled.

TO

Sir ALBERT V. G. R. (Pike), Knight of the Order of the R. S. Y. C. S., send greeting in God Everlasting.

By virtue of the authority vested in US from time immemorial WE do hereby grant unto you and the rest of the

1. Stillson and Hughan, History of Freemasonry and Concordant Orders, p. 842.

2. Heredom of Kilwinning or Royal Order of Scotland is composed of two degrees, H. R. M. or Heredom, and R. S. Y. G. S. Rosy Cross. See Freke Gould, *History of Freemasonry,* Vol. III, p. 75.

Right Worthy and Worshipful Brethren of the Royal Order of H. R. M. and of the R. S. Y. C. S. in the United States of America, full power, warrant and authority to hold a Chapter of the Order of H. R. M. in WASHINGTON, or elsewhere within the United States of America, so long as you and they shall behave as becometh Worthy Brethren of the said Order, or until the powers hereby conferred shall be withdrawn which the Grand Lodge of our Order reserves full power and authority to do when they consider proper, with full power to you to remove the same from place to place, but always within the United States of America, as occasion shall offer for the good and glory of the Order, you and they conforming to the laws and regulations of the Grand Lodge transmitted to you now or afterwards, and we do hereby appoint you T. R. S. T. A. of the said Chapter and grant you full power, warrant and authority to appoint proper officers to assist you therein, viz. : a Deputy T. R. S. T. A., a Senior Guardian, a Junior Guardian, a Secretary, a Treasurer, a Marischal, a Deputy Marischal, and a Guarder, who shall art as Examiner' and Introducer.

AND FURTHER, you know that for the good and promotion of the Order of H. R. M. in general we do hereby empower you to form a PROVINCIAL GRAND LODGE of the said Order, and do nominate, constitute and appoint you, the said Sir Albert V. G. R., to preside and rule over and govern the same and the Brethren thereunto belonging, so long as you shall act conformably to the Laws and Rules of our Grand Lodge, and so long as this Charter and the powers therein conferred shall continue unrecalled ; and we do hereby authorize empower and charge you to take upon yourself the title of PROVINCIAL GRAND MASTER of the Order of H. R. M. of the United States of America, being the province hereby placed under your superintendence ; and we do hereby grant you full power, warrant and authority to appoint proper officers to assist you in the high office hereby on you conferred, to consist of the following number and denominations : one Deputy Provincial Grand Master, a Senior Provincial Grand Warden, a Junior Provincial Grand

Warden, a Provincial Grand Sword-bearer, a Provincial Grand Secretary, a Provincial Grand Treasurer, two Provincial Grand Marischals, a Senior Provincial Grand Steward, and three other Provincial Grand Stewards, and a Provincial Grand Guarder...

AND FURTHER, be it known to the Brethren in general that it is not, nor can it be, in their power to depose or displace you or your successors in office from the high office hereby on you conferred, except for high or enormous crimes tending to the scandal and detriment of the Order, and not then without bringing you to a regular trial, and an account of the proceedings therein, with the crime and sentence of the Council, being first sent to and approved by our Grand Lodge at Edinburgh... "

The document is signed by George Murray, Grand Treasurer, John Brown Douglas, Grand Secretary, John Whyte Melville, Deputy Grand Master and Governor, Alexander Hay, Senior Grand Warden, William Mann, Junior Grand Warden.

The " charter members " were thirteen in number including several well known and eminent brethren all of whom are members of the Grand Lodge at Edinburgh : —

Founders' Names, A. D. 1877 :

Brother Albert Pike, Washington, D. C.
» John Robin McDaniel, Lynchburgh, Va.
» Henry L. Palmer, Milwaukee, Wis.
» James C. Batchelor, New Orleans, La.
» Vincent L. Hurlbut, Chicago, Ill.
» Josiah H. Drummond, Portland, Maine.
» William M. Ireland, Washington, D. C.
» Robert McC. Graham, New York, N. Y.
» Albert G. Mackey, Washington, D. C.
» Enoch Terry Carson, Cincinnati, Ohio.
» Charles Roome, New York, N. Y.
» Charles Eugene Meyer, Philadelphia, Pa.
» Samuel C. Lawrence, Boston, Mass.

APPENDIX III

MASONIC AND PAGAN SYMBOLISM

Translated extract from a Document addressed to all the Supreme Councils of Scottish Rites of the World by

ALBERT PIKE

Delivered in Paris October 1885.
Quoted by Domenico Margiotta in.
Le Culte de la Nature dans la Franc-magonnerie Universelle.
(p. 51)

D ∴ M ∴ J ∴

" The order demands the immediate enforcement of the D ∴ M ∴ J ∴ NEVERTHELESS (Deus Meumque Jus).

" At different epochs of the life of the nations which have the good fortune of possessing an active Supreme Council, and from 1820 onwards, certain similar communications have been made to certain chosen members of the Grand Consistories and Supreme Councils respectively. It is necessary to give the secret of this order.

" Exoterically D ∴ M ∴ J ∴ are the initials of the motto of the 33rd degree. Deus Meumque Jus = Dieu et mon Droit.

" Esoterically D ∴ M ∴ J ∴ are the initials of the words, Destruction, Materialism, Imposition, which " Impose Destruction of everything which resists Materialism.

"The three points ∴ mean that the Masonic work of Destruction Materialism and Imposition is triple :

Destruction	of Supernaturalism
	of Authority
	of Anti-masonic activity
Materialism	of Conscience
	of Education
	of the State
Imposition	on the Family
	on the Nation
	on Humanity

Consequently the order to enforce practically the D ∴ M ∴ J ∴ NEVERTHELESS means.

" By every means, whatever they may be, one must Impose first on the Family, and then on the Nation in order to achieve the aim of imposing on Humanity.

1. Destruction of Supernaturalism, there where the Conscience has not been reached by Masonic Materialism.

2. The Destruction of Authority, there where Education has not been reached by Masonic Materialism.

3. The Destruction of Anti-Masonry, there where the state has not been reached by Masonic Materialism.

The explanations which follow are taken from various authorities as cited.

		Authority
TEMPLE	" The word temple is derived from the Latin word tempus, time ; and, therefore, the ancient structures called temples were in reality intended to be records of time and archives of human knowledge. Such institutions would have been a great benefit to mankind;	RICHARD CARLILE

		Authority
	but the veil of superstition was thrown over them; it was deemed politic or profitable to the few to deceive the many; that which should have been a simple record of fact was worked up into an allegory; there arose an esoteric doctrine for those initiated in the secrets of the temple, and a deceptious exoteric doctrine for the multitude; and this was the origin of a priesthood... "	
APRON	The Masonic leather apron does not perpetuate the memory of the apron of the artisan masons of the middle ages. Its origin must be looked for in the attire of the Grand Priest, intended to hide his nudity when he mounted the steps of the altar.	General von LUDENDORF
	In other words it corresponds to the linen drawers which, according to the prescription of Exodus, xxviii, 42, should cover his loins. It represents a sort of symbolical circumcision.	
THE WIDOW	Means the Synagogue, also Isis.	D. MARGIOTTA als o *Freemasonry Universal,* Vol. IV, Part 4, page 172, Spring *Equinox,* 1929.
	The Egyptian Fable of Isis. Typhon, having killed Osiris, shut him up in a coffin, then, having cut his body into pieces, threw it in the Nile. Isis, the	

		Authority
	good widow, searching for the body of her husband found all the parts save one member and to commemorate this loss she instituted the worship of the Phallus, an enlarged representation of which she gave, resting on a coffin.	
	The term also refers to The Manicheans, being derived from the legend according to which Manes, the founder of the sect, was assisted by a rich widow.	HECKETHORN
	Also to Henrietta Maria, widow of Charles I, for whose cause the original " Masons " claimed to be working.	
PALLADIUM	One ruling like a King, the Phallus being a universal emblem of Kings. From Pala, Hindoo for the male organ.	J. B. HANNAY
OUROBOROS	Serpent swallowing its tail.	J. B. HANNAY
	Sexual Passion, Symbol of the Phallus.	LE FORESTIER
SHAMBALLA	= The City of the Gods, which is in the West to some nations, in the East to others, in the North or South to yet others. It is the sacred island in the Gobi Desert. It is the home of Mysticism and the Secret Doctrine.	Mrs. A.BAILEY (Glossary to *Initiation, Human and Solar,* p. 224.)
KUNDALINI	= The Sex Force	Mrs. A. BAILEY

		Authority
THE SWORD	The Sword is used by the medium (Grand Master, Grand Mistress or other) who presides and directs the ceremonies of evocation only in dealing with those spirits of fire belonging to the higher degrees of the infernal hierarchy. There are two kinds of magic pentagrams, one for lesser, and the other for greater evocations. The first is a five pointed star set with precious stones, the second is a similar star engraved with many symbolic figures set upon a disc which bears the letters D 0 M A G, the initial letters for " Dei Optimi Maximi Ad Gloriam. "	
To Ov	Kundalini, Astral Light, Sex Force, Serpent Power, Hebrew " Gas ", Spiritual Fire whence comes ghost. Galvanic Electric Fire, the Magnetic Fluid.	GODFREY HIGGINS *The Anacalypsis.*
I. N. R. I.	Hebrew YAMMEN NOAH ROOAKH YEVAISHAUH meaning Water, Fire, Air, Earth. It also stands for. Igne Nitrum Roris Invenitur. Igne Natura Renovanda Integrat Igne Natura Renovatur Integra. Jesus Nazarenus Rex Judeorum.	*The Rosicrucian*

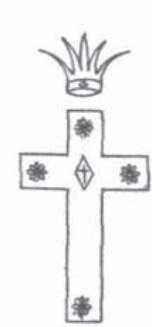
		Authority
J. B. M.	Jakin, Boaz, Moabone (Masonry). Jesus Bethlemitus Maledictus (Satanism).	
MOABONE or MAHABONE	The Complete God. The Hermaphrodite (Man is completed by the degree of Master, 3rd degree).	D. MARGIOTTA
THE CHRIST	In the secret society-occult jargon this means " the Christ force " or Sex force — not Jesus Christ.	
THE ARCH	The Womb	ROSEN
THE SCARAB	(The Egyptian Beetle) . . . . . Generation	Sir ERNEST BUDGE
LOTUS-PADMA	The Lotus is a water plant from which each god at his birth emerges... The Lotus is also a symbol of reproduction and generation, the flower of concealment, night, silence, mystery, and regarded with nearly the same veneration as the Yoni itself. The Hindus adore the Lotus for other reasons ; for example, because being able to reproduce itself without the assistance of the male pollen, it is a type of the androgynous or hermaphroditic character of the Deity. For the same reason this plant was also held sacred by the Egyptian priests.	EDWARD SELLON

		Authority
THE DOUBLE HEADED EAGLE	The Double-headed Eagle represents an anagram of the Baphomet, the esoteric explanation of which is as follows : — Reading Baphomet backwards we get, Tem-oph-ab. TEM = duplex, OPH = avis, AB = generation. Duplex avis generation = The double bird of generation.	D. MARGIOTTA *Le Culte de la Nature dans la Franc-Maçonnerie Universelle,* p 215.
GRAND ŒUVRE	This term supposed by the Uninitiated to mean the quest of the Alchemist's stone esoterically denotes the act of the male and female which produces offspring. Copulation.	*Revue des Societes Secretes*
	Triangle. The triangle is inverted in Kadosch. It represents Lucifer who, with the two crowned heads of the Eagle, that is to say the Grand Patriarch and the Grand Emperor or Sovereign, compose the Very Holy and Indivisible Trinity to which the Kadosch takes his oath of blind obedience. The Grand Inspector Inquisitor Commander takes his oath to the Very Holy and Indivisible Trinity.	D. MARGIOTTA *Le Culte de la Nature dans la Franc-Maçonnerie Universelle,* p. 227.
	The Red Cross of Rome and Constantine.	*The Rosicrucian*

The Templar's Cross.
also
The Manichean's Cross ..

Authorities
GODFREY HIGGINS
The Anacalypsis

The Rose Cross of " Societas Rosicruciana in Anglia ".



Definition :
From a speech pronounced before Rristol College by Frater Vitam Impendere Vero-8.
" Animal magnetism, mesmerism, clairvoyance, spiritual manifestations of all kinds, are but properties of the metaphorical stone and life-elixir, faculties of the microcosm's immortality — in Hermetic parlance — of the Rosie Cross. "
This is the Sex-force, Kundalini, etc.

The Rosicrucian

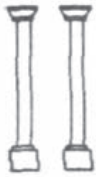
The Rose Croix.
The upright — Symbol of Life.
The cross-bar — Symbol of Death.
The Rose-Symbol of secrecy or the blooming of the genital organs of woman.
Rose-Croix is the same emblem as the Phallo-Kteis or Lingam-Yoni of the Ancients.

ELIPHAS LEVI
and
D. MARGIOTTA

		Authority
	Flamboyant Star, Blazing Star. Microcosm or Solomon's Seal. Emblem of Generation. Pointing up, good.	ELIPHAS LEVI D MARGIOTTA
	Flamboyant Star, Star of the Morning. Emblem of Lucifer. Pointing downard, evil. Black magic.	ELIPHAS LEVI D MARGIOTTA
	Interlaced Triangles — Symbol of the Double Divinity, Jehovah white and Jehovah black. Other names, Macrocosmos, Star of David, Solomon's Seal. Sex force — △ male ▽ female = union.	ELIPHAS LEVI OLLIVER
	" Holy Grail " meaning the female organ, Uterus.	*Revue des Societes Secretes*
	The Sun = Male.	ELIPHAS LEVI
	The Moon = Female.	ELIPHAS LEVI
	The Star = The Emblem of Bi-sexuality in certain rites.	ELIPHAS LEVI
	= The Male organ or Phallus.	D. MARGIOTTA
	= The Female organ or Uterus.	D. MARGIOTTA

		Authority
יהוה	IHOH or IHUH or IHVH The Tetragrammaton = Jehovah = He-Her = the Bi-sexual God	D. MARGIOTTA.
	Male in the female organ, Phallus in Uterus. Hindoo.	D. MARGIOTTA
	The Caduceus. Explanation. 1. The Spine. 2. The Sex Force or Kundalini. 3. The Power to travel on another plane.	C. W. LEADBEATER 33°
G	God — Generation. The Great God spoken of in the Hermetic-Judaic-Masonic rituals is the one who presides over generation. It is Jehovah, Lucifer, The Angel of Night, The Phallic God, not the God of the Christians. The G in the Flamboyant Star of Masonry stands for Gnosis in the higher degrees.	D. MARGIOTTA & ELIPHAS LEVI
	Ladder with seven steps — Virgo intacta.	D. MARGIOTTA
	Swastica Symbol of Life, Fire.	C. W. OLLIVER

		Authority
	Swastica reversed. Black Magic.	C. W. OLLIVER
	Other form of Swastica.	
	Yima's piercer, — Phallus in Uterus God. Other form of I. O. The Symbol of Illuminism.	D. MARGIOTTA and others
	Compass — Symbol of Masculinity of Freemasonry (Phallus).	D. MARGIOTTA
	Square — Symbol of the genital organs of woman. The Lodge in Freemasonry.	D. MARGIOTTA
	Triangle pointing upward, Male. Exoterically good.	D. MARGIOTTA
	Triangle pointing downward, Female. Exoterically Evil.	D. MARGIOTTA
	Delta.	ELIPHAS LEVI
	Tetragrammaton. The Ineffable name. Jehovah — I H O H. — Shem-ham-phoreh. Jewish and Freemasonic.	BLANCHARD 33

		Authority
	Yod — The Phallus.	D. MARGIOTTA
	Tau Cross or Crux Ansata — Union of Male and Female, Fecundity.	H. JENNINGS
	Other forms of Tau Cross.	
	The Universal mark or symbol for the complete male organ, the Phallus.	J. B. HANNAY
	Crux Decussata, or Cross of St. Andrew see above.	
	Jakin — The Column — The female organ, Uterus.	D. MARGIOTTA
	Boaz — The Column —• The male organ, the Phallus (Sacred word of the first degree, The Apprentice).	D. MARGIOTTA

APPENDIX IV

The authoress is indebted to Brigadier-General R. B. D. Blakeney for the documenls from which the following cliches in this work have been made.

They completely illustrate the link which exists between The Grand Lodge of England and Theosophist Illuminism.

Brig.-Gen. Blakeney is himself a Theosophist and a member of the Occult Society *The QuesI* as well as of various other occult centres, as also of the Liberal Catholic Church founded bv Charles Leadbeater.

MR. THEODORE REUSS.

Special- and War-Correspondent.

Testimonials

Embassy of the United States **of America**

Berlin, November 1st. 1896.

My dear Reuss: — I thank you very much for your article on the late Kaiser Manoeuvres, which you were so good as to send me. I have found it both interesting and useful. I am now writing my official report, and I have learned several things from you which escaped my notice in the field. Your remarks on the Cavalry, the Bicycle Detachment and the Commissariat Department I have made use of in my report.

You certainly have a good eye for tactical situations and your experience in writing, and perfect mastery of the German language, make you very competent to report a manoeuvre. I shall send your article on to Washington as an appendix to my report. I always send one or two of the best newspaper reports to fill out my own. Please do not forget to send me your report on the next manoeuvres.

Sincerely yours

R. K, EVANS,
Captain and Military Attaché.

Berlin, February 13, 1890.

My dear .Mr, Reuss:

Soon after seeing you at the Subscriptionts-Ball last night, I met Mr. W. C. Heick, who is one of the Managers of the New York Herald. and who, 1 have always understood, is quite *near its* proprietor. In the course of our conversation Mr. Reick asked me if I could recommend any one to him as a Berlin Correspondent for the Herald. I at once thought of you as being the *best informed of the American correspondents here;* and therefore a suitable man for the place, if you cared to take it, and if you could do so in consideration of your engagement with the United Press. Mr. Reick said that he would like to see you and talk the matter over, and I promised to let you know that he was here and that you could find him at the Hotel Bristol today. — Wishing you success, I am

Yours very truly

.JOHN B. JACKSON.
First Secretary to the United States Embassy.

The Central News Limited, 5 New Bridge street,

London, 11. May 1889.

This is to certify that Mr. Theodor Reuss is authorised t represent the Central News in Westphalia.

The Central News, Limited

JOHN MOORE, Manager

Theod. Reuss Esq.
St. George's Club, Hanover Square, W.

The Central News, London, May 16" 1889.

Dear Mr. Reuss!

I have had your various letters and telegrams and the work has been to our satisfaction. I have telegraphed you to day to remain and I am also sending you . . . Pounds by this post. When I want you to return I will telegraph to you. The matter which you are sending us by mail comes in very useful to incorporate with your telegrams.

Yours faithfully

JOHN MOORE, Manager.

Theodor Reuss Esq.

The United Press, 187 Broadway, New York.

To whom it may concern :

This is to certify that Mr. Theodor Reuss is a special representative of the United Press of New York, and is hereby authorized to forward news telegrams from various points *to* their representative in London.

F1NLEY ANDERSON,

London, July 17" 1889. Special Commissioner.

The Daily Chronicle, 12 Salisbury square, E, C.

London, *2"* January 1890.

Theodor Reuss Esq.

Dear Sir,

I hereby declare and confirm your appointment as special correspondent to the *Daily Chronicle* in Berlin. You are qualified to obtain and forward all news, official or otherwise that may be necessary for the paper.

Yours truly

ALF. B. HANCE, Manager.

United States Legation,

Berlin, June 23rd. 1891.

Dear Mr. Lincoln: — Let me present to you Mr. Th Reuss of our United Press, of the London Chronicle &c., a Journalist, as you see, but a *Gentleman,* and I take pleasure in sending him to you.

Yours very truly

Wm. WALTER PHELPS.

The Dally Chronicle.

London, 25. March 1892.

Dear Sir.

Many thanks for your letter of 20. inst. I will not forget you if we should be able to utilize your services for any special work which you might be able to do for us.

Hoping to have the pleasure of occasionally running across you I am

Yours faithfully

FRANK LLOYD.

The Journal & The Morgen-Journal ol **New** York.

Dear Mr. Reuss. I am also looking for a secretary, *some one like yourself*, who knows English well and has experience in American newspaper matters. I should pay him anywhere about L. 500 — According to his value and more later on. I should be obliged to you for advertising in the *Times* for such a man, and for picking out of the correspondents those most likely to answer. With kind regards

Yours truly

ALBERT PULITZER.

The Central Press, 22 Parliament street,

London S. W., January 16". 1892.

Dear Mr. Reuss;

I enclose the usual cheque which please acknowledge. I must confess that you exercise marvellous ingenuity in collecting a great variety of interesting facts which few others seem to give. If we have patience we are bound to fetch them by and by.

Yours very truly

JOHN HAWKINS.

The United Press, (successor te the Associated Press).

Effingham House, Arundel street,

London, January 13". 1893.

Theodor Reuss Esq.

Dear Sir: — I hereby appoint you correspondent at Berlin for the United Press of Newyork, upon the terms of the agreement arranged.

Very truly yours

LOUIS H. MOORE,

European Manager.

The United Press, New York Office, 27/2. 94.

Dear Mr. Loper: Although the remark may not be exactly per fluent, I think it only fair to Reuss to say that he has done in my opinion some very excellent work for us. On several occasions he has *beaten the world* with his news, and has sent us matter which the German dailies copied three weeks later from our report. If we should lose him 1 doubt that he could be replaced.

Most sincerely

GEO. W. HIMAM.

The United Press.

London, 22. April 1894.

Dear Sir,

New York writes on the 2nd April, complimenting you on the excellency of the Bismarck birthday matter, and the expedition with which it was sent. The *opposition were out of it,* and their papers had to fall back upon the United Press cables.

Yours very truly

M. F. LAFFAN.

The United Press.

London, 28". March 1895.

Dear Reuss,

The stuff you have already sent us from Friedrichsruh has been very good, its graphic details being far better than Reuter's, though Reuter sends the speeches a little fuller than you do. You are doing wery well indeed, old fellow, keep it up and *knock the spots out of* Wo/// next Sunday and following days.

Yours very truly

L. H. MOORE.

The United Press.

London 4". April 1895.

My dear Reuss,

You did nobly over the Bismarck festival and I congratulate you.

Yours very truly

LUIMORE.

Das Kleine **Journal,**

Friedrichstrasse 239.

Berlin S. W., le 8. Avril 1897.

Monsieur Theodore Reuss est le representant de notre journal pour la Turquie et la Grece et nous serons reconnaissants a toutes les personnes qui lui seront utiles.

LA REDACTION DU • KLEINES JOURNAL »

Victor Hahn.

Kaiserlich Deutsches Konsulat fur Griechenland.

Athenes, le 10/22. Avril 1897.

Le Consulat Imperial d'Allemagne pour la Grece requiert par la presente toutes les autorites militaires et civiles de laisser passer iibrement le porteur Monsieur Theodore Reuss, correspondant du Bureau telegraphique des Etats Unis, et du Kleines Journal, qui pourvu d'une lettre de recommandation de Son Excellence le Ministre de la Guerre Mr. Metaxas a l'adresse de Son Altesse Royale le Prince Royal, se rendra a la fronliere turco-grecque.

Le Consul General d'Allemagne,

Luders.

. All communications intended for Mr. Reuss should be addressed:

Theodore Reuss, *c/o. Messrs. Henry Klein & Co.*

84, Oxford street, London. **W.**

?

2. KNEPH. Antient & Primitive Rite of Masonry. Manifesto of the Sovereign Sanctuary, signed by John Yarker and other members and officers of the Rite.

KNEPH.

ANTIENT & PRIMITIVE RITE OF MASONRY.

Manifesto of the Sovereign Sanctuary, 33-95, Great Britain, Ireland, etc.

To all Tolerant and Sincere Members of Masonic Craft;

GREETING: — PEACE, TOLERANCE, TRUTH.

WHEREAS at a recent meeting, held in Liverpool, it was brought to the notice of this Sovereign Body that misrepresentations, whether by error or design, are constantly made in regard to this valuable Kite, by certain badly informed Masons, interested persons, and others, who apparently forget their Masonic duties and obligation*.

THEREFORE it was resolved that it was advisable we should make known the following facts with reference to its history, its rights, and its privileges, in order that the same may be brought prominently under the notice of all Masons who have a sincere desire to acquire truth and knowledge.

FIRST. — Early in the 18th century, there existed in this and other countries, a system termed Antient Masonry. and which included such degrees as the *Red Cross* (of Babylon), under various names, the *Rosy Cross* (modern Rose Croix), the *Kadosh* ; and again the *Royal Arch,* the *Templar,* the *Templar Priest,* or York System. Carried to France by British Jacobites, these became the nucleus of many Rites that were cumulated later. All *Antient* Rites, so called, include these degrees under varied names, but the firts Cratt Grand Lodge, constituted in 1717, ignored them until 1813. All the first founders of our Sovereign Body possessed these degrees, not from one source, but various independent Rites.

SECOND — It follows, that our Sovereign Body has a time immemorial right, as Antient Masons of the higher degrees, to practise a system which during the whole of the last and present centuries conferred, and still confers, the designation of *Ancient Masons* in this and all other countries.

THIRD. — It was constitutionally established at Freemasons' Tavern, London, in 1872, when it united to its own organization certain Chapters of the Red and Rosy Cross, Kadosh, English Grand Inspector, &c., existing independently from a time immemorial date. But it confers its degrees upon Master Masons only in good standing under some constitutional Grand Lodge, and it is allied and " Confederated " with numerous bodies, existing in all countries where Masonry is practised.

FOURTH — It has an undoubted right *upon which it is prepared to insit,* to the' fullest protection under the following Article wchich is No. *2* of the unalterable Constitution and unrepeatable Law of the United Grand Lodge of England, mutually accepted by the " Antient " and " Modern " Masons when they united their forces in 1813, viz: — " It is declared and pronounced that pure " Ancient Masonry consists of three degrees, " and no more, viz : Those ot Entered Ap- " prentice, the Fellow Craft, and the Master " Mason (including the Supreme Order of the " Holy Royal Arch). *But this Article is not " intended to prevent anv Lodge or Chapter " from holding a Meeting in any of the Orders " of Chivalry, according to the Constitutions of " the said Orders. "*

FIFTH. — All its degrees are as unsectarian as those of Craft Masonry, and are accepted, without scruple, by men of all religious opinions ; one Chapter has even Initiated Parsees, Jews, Moslems, Trinitarian and Unitarian Christians. Besides this it was designed, in establishing the Rite here to enable all earnest Masons to acquire the fullest Masonic knowledge and dignity at a moderate cost, as opposed to prohibitive fees.

SIXTH. - Its Neophytes, being recognised Master Masons, receive the Red and Rosy-Cross of the " Antients, " under the modern names of these decrees, in Rose Croix CHAPTERS. From this they are advanced to the Kadosh and Grand Inspector in SENATES. Finally they receive the philosophic Egyptian grades in COUNCILS of 30-90^{0}. Its official grades are the Presidents or Masters. The Sovereign Body has also added, under foreign Charter, the Rite of Mizraim of 90^{0} ; though our first members obtained it from bodies existing prior to 1823. when the Duke of Sussex was its Chief in England, the Duke of Leinster in Ireland, and Dr. Walker Arnott in Scotland ; those authorities having long become extinct. In an unprinted letter of

1862 the last named learned Brother states, that the late Duke of Athol was initiated into the Kite of Mizraim at Paris in 1797, and goes on to express his *regret* that when the Rite *Ancien* of 33^0 was established in Scotland, in 1845, it did not combine that of Mizraim with it.

SEVENTH. — Our Sovereign Body has absolute right, under ihe above quoted Article of Union to a peaceful practise of all degrees that can tend to elucidate Masonic Rites, symbolism, history, etc. We may point out, in this relation, that Ireland, and its later imitator England, are the only Masonic kingdoms in the World in which the U*nsectarian* A. & P. Rite has been unable to labour peaceably with the *Trinitarian* A. &A Kite of 33°. In Egypt, Roumania, Spain, and some other countries, there are mutual Treaties of assistance between the Craft Grand Lodge ; the A. *&* A. Rite of 33^0 , and the A. *&* P. Rite of 95^0. Even the A, & A. " Mother S. G. C. " *33^0 of* Charleston has members *who belong to both bodies,* and we could give very distinguished names. In France the Grand Orient concorded in 1868 the degrees of the A. & *P.* Rite with those of the A. & P. Rite, and many other Rites possessed by it; moreover the A. & A. Rite, and that of Mizraim are allowed to give the three first degrees. England alone swears its Trinitarian Neophytes, that they will visit and belong to no other system: this needs no comment. Even in Craft Masonry the prevailing sentiments and ruling policy, in large towns, are not commendable to just men. The late Dr. Arnott who was one of the most eminent Masons Scotland has had, in the letter previously quoted, says, " The first principles of Masonry, I was taught, were equality, so far as regards civil or private fortune, and to give high offices to those only who had Proved themselves best Masons, provided their character in the world was unblemished ; by these principles I have been actuated throughout. "

EIGHTH. — However unpalatable it may be to English Masons, of whom comparatively few go beyond the third Degree, it must be admitted that in foreign countries the *(rat:* counts tor little in comparison with what arc termed the *High-grades.* Moreover this Sovereign Body is the only one which has the power to confer all known degrees in Free Masonry ; it has full Rituals of all the Degrees, whilst other Rites give by *name* all but 2^0 out of 30^0. It is our desire to bespeak no more than a *friendly rivalry* with other Rites, for we admit all, upon the assumption that they seek the same end as ourselves : namely : *the promulgation of the principles of universal peace and charity, and the general welfare of mankind.*

FINALLY, we need only add that earnest enquirers may obtain such information as they may desire by addressing any of the following members and officers of the Rite.

Dated the 28th day of July, 1900, of T.L.000,000.000.

JOHN YARKEE, G. M. G., *ad vitam,* West Didsbury, near Manchester.

HENRYMEYER, G. A. G., 39, Pembury Road, Clapton, London.

RICHARD HICHAM, Gd. Ch. G., 49, Princess St. Manchester.

HENRY HAWLEY, Gd. Sec. G., Rocky Lane, Liverpool.

B. McA. BANNATYNE, G. K. G. B., 26, Billiter St., London, E. C.

ROBERT MORRISON, G. M. of C, 96, Napier's Hall St.. Glasgow.

JOHN HENRY PAGNI, G. R. of S. S., Wellington, New Zealand.

FRED. GEO. OSBORNE, G. M. of L., Lagos, West Africa.

CAPT. EDWARD YARKER, G. R. of S. S.,S/'s " Ibadan, " Lagos.

W.M. HY. QUILLIAM, G. M. T. of the North, 6, Manchester St., Liverpool.

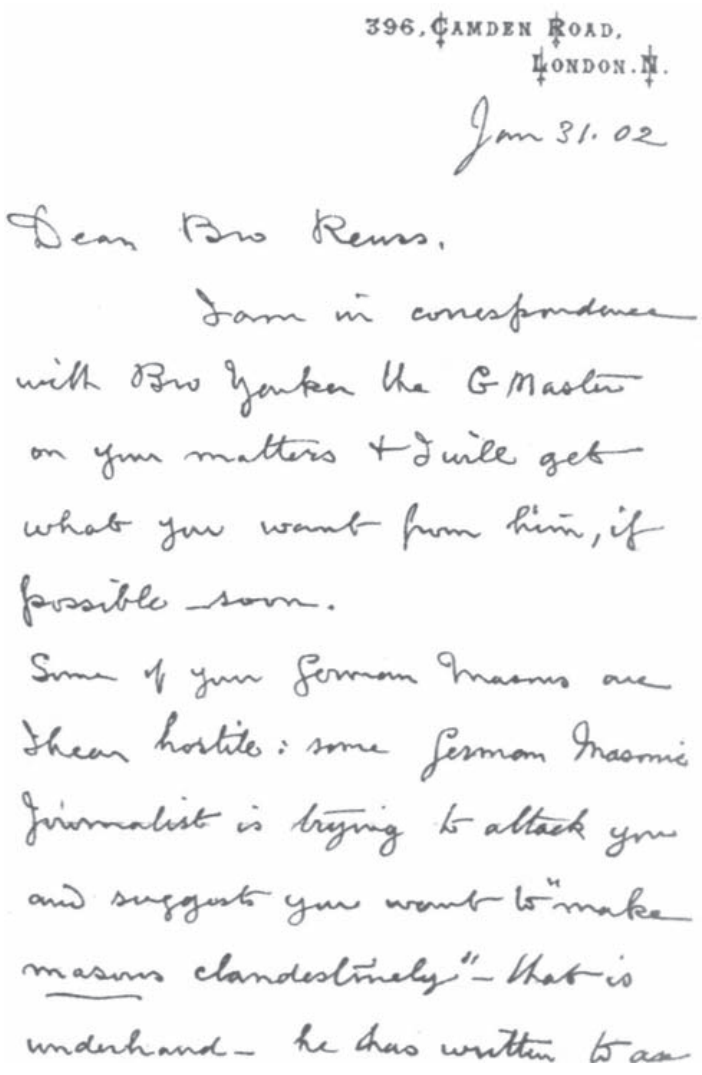
THOMAS FRANCIS, G. M. T., of the South, Freemasons' Hall, Havant.

GEO. EDWD. TURNER, G. M. T. of the South, " Purbeck, " Blandford, (Dorset).

COLIN MACKENZIE, G. M. T. of Scotland, 7, Church St., Govan.

etc. *etc.* etc.

3. The following letters were addressed to Theodor Reuss of Berlin by Dr. William Wynn Westcott, who was appointed P. G. D. of Grand Lodge of England in 1902 and P. G. St. B. of Royal Arch Chapter in the same year. This correspondence is interesting as showing the link between English Grand Lodge and German Illuminism, the Societas Rosicruciana in Anglia and the O. T. O. See pages 510-512.



396, CAMDEN ROAD,
LONDON. N.

Jan 31. 02

Dear Bro Reuss.

I am in correspondence with Bro Yarker the G Master on your matters + I will get what you want from him, if possible soon.

Some of your German Masons are there hostile: some German Masonic Journalist is trying to attack you and suggests you want to "make masons clandestinely" – that is underhand – he has written to us

Official of the Grand Lodge of England who wrote to me for information.

I have sent him a Balustre & Constitutions to show that the Swed three degrees are to be given to Master Masons, see Rule V. on page 9. That the Swed. Rite does not admit outsiders to Masonry.

Best thanks for the Book of Principal Rules, which I am having translated & will then send you a statement as to

Mason of England, a
Warrant for a Lodge
but he hesitates to issue
written authority for 6
Lodges - which your
Latomia says are not
regular. I had got
his permission to make a
Prov Gd Lodge of Germania
for you; but now he
hesitates - because he does
not want to have half
the German Masonic World

condemning him – as well
as half the English who
condemn him for the A.C.P. Rites.
Please write to him

John Yarker Esq
Werb Didsbury
near Manchester
Eng

and get his authority to
go on : at present my
hands are tied.

With best wishes
Believe me
Yours sincerely
W. W. Westcott.

396 Camden Road
London N.
February 24. 1902

Dear Bro. Reuss; Ave Frater!.
Soc Ros. in Anglia.

You can print in your next Triflumm
the full list of High Council as in 1901
prospect
new Reprint & please print the "aims of
the Society" - with this.
and call it
High ~~Grand~~ Council in Germania
of the
Societas Rosicruciana
Reformed ~~Reorganized~~ in London 1865:
Supreme Magus. Robert Wentworth Little, to 1878:
" " Dr Wm Robert Woodman, M.D. 1878–1891
" " Dr. Wm. Wynn Westcott, M.B., D.P.H. 1891 to 1902
From this parent-stem have sprung the High Councils
of Scotia, Hibernia, United States and Canada.

Fratres of the Society of Germania
will be welcome guests at the Convocations
of the Metropolitan, York and Newcastle
Colleges of England, and the M. W. Supreme
Magus in Anglia will give introductions
to German fratres to the Colleges in Scotia etc.

The Arms of the Societas, are ——
See Book of Regulations.
The Societas in Germania receives a Warrant
under the hand of Dr. Wm. Wynn Westcott
the Supreme Magus in Anglia, who is
now the Summ S.M. in mundo.

Master Masons are first admitted to the
Grade of Zelator, I°. and may advance
to the grades of Theoricus 2°, Practicus 3°, and
Philosophus 4° by regular attendance.
The three Adepti grades are conferred upon
fratres who assist by study, teaching and

giving Lectures.
The 8° Grade of Magister is conferred upon the Celebrant of each College at his Installation: he is to chosen once a year by the fratres of his College, and is then to be installed by other fratres of the 8te Grade in secret at the Installation Convocation: members of lower grades leaving the Temple during the Ceremonies of Magister and Installation.

At the College Convocations the Celebrants will sometimes read certain Lectures which have been given in English Temples, duly translated into German Language, in addition to Lectures by the German Fratres. The Ill.W. S.M. Dr W. Wynn Westcott will supervise with paternal care the proceedings of the German Colleges, while leaving them a free hand in the work, while within the limits of the Laws of the Societas, but the fratres must

avoid discussion of matters which concern Politics, and those which may cause personal dissension on Theology and Sectarianism, for the Societas is intended for personal mutual improvement and satisfaction.

The German Colleges must provide suitable furniture and clothing, and every Frater must wear the jewel, of white enamel diamond shaped bearing a simple four limbed cross.

The German Council shall issue Parchments. Certificates of membership, and it would be wise to issue also a small card of membership, small enough to be carried in a purse or pocket book for use when visiting other Colleges, as to adopt the English card.

Vale! Frater Reuss

Sub umbra alarum tuarum, Jehovah.

Ubi Lux Wescott. S.M. IX°.

Warrant on Parchments to follow.

For registration in the Golden Book a fee of one Mark should be transmitted by the Secr. of each College, on each admission; remittances twice yearly.

SOCIETAS ROSICRUCIANA
IN ANGLIA.

Dr. Wm. Wynn Westcott, S.M., IX°

Memorandum from the HIGH COUNCIL,
396, CAMDEN ROAD, N.

June 27 1902.

Care Frater,

In the Swedenborg Rite I am only acting for Bro Yarker the G. Master. but I fear I am in for a pretty quarrel between you and your German friends. I am likely to be, like the wheat, ground between the upper + lower mill stones. Engel does not mention you; he only says he resigns the German Swed Lodge, but likes the Rite, and remains a member of the English Body.

Oriflammes duly received — best thanks.
I sent 12 new Swed Seals, — not
put one in case you found —
any fault with them —

Engel also says I must
consider myself, as an "Illuminato",
under the Dresden Head centre.

---

as to the Swede origin. I told you
I liked the Rituals & took office, as
it was offered, but I was not
behind the scenes when it was
introduced, & know no more than
I first told you, — when I said it was
never popular here, & I recommended
the Soc. Ros. instead of it.

Circumstances will not let me go to
Germany later as I hoped, & have to
go, instead, to Geneva, next week.
Sorry to disappoint you,
all good wishes.
W W W.

SOCIETAS ROSICRUCIANA
IN ANGLIA.

Dr. Wm. Wynn Westcott, S.M., 33°

Memorandum from the HIGH COUNCIL,
396, CAMDEN ROAD, N.

P.S. 190

Care Frater,

The Soc Ros. meeting ought to be on Thursday July 10, — but it may be a week later on account of my absence.

Swed Rite

Yanker above can say anything about the English origin of it. My private opinion is that an American wrote it about 1870 & founded it in Canada - but I have

no proof of this. It is a
good Ritual whoever wrote
it & I am glad to have
it, but I dont guarantee
any history of it.
You must take it for what
it is worth. & its 25 years
known history in England.
I see no reason to think that
Yarker will recede from his
first position, that he gave
the use of the Swed Rite to
a proper English Freemasons
to give to German masons.

A. W. W.

Alas! Alas! the Kings illness.

SOCIETAS ROSICRUCIANA
IN ANGLIA.

Dr. Wm. Wynn Westcott, S.M., ☧

Memorandum from the HIGH COUNCIL,
396, CAMDEN ROAD, N.

Aug 26 1902.

Care Frater,

I have duly recd your card & letter & Report, for all which best thanks. I hope you are well again. I am sorry your mind is against my Bro Gardner. I note what you say about the Illuminati and hereby accept the position of Regent, and must find a good man to work it up. Do I understand that Engel is now out of the Order? I have not heard any more from him.

Re Rosies.

Your Fratres must each choose a Latin motto - Mine is "Quod scis, nescis." - "even what you know - you dont really know" is a free translation - I will read your Report on Second Thursday in October. to the High Council & Met. Coll.

There must be a lot of Rosie MSS. lying hid in your country make every effort to find some. We have copies of two here.

I will ask the H.C. about the use of Library. I propose to Keep German contributors for Buying further Books for it, and for that alone You might look out to buy any German Rosie books for us. Yours sincerely. Wynn Westcott.

Oct 12-02

Care Walter Rennie-

I send best thanks for your congratulations on the Wedding. Mrs. Wesleff sends you a card. Gee is a Mason & Soc Ros man. he is in the Natal State Railways a well-to-do man.
They do nothing but kiss at present.

I send a note by Parker.
All is quiet here.
The Soc Ros met on Oct 9- and we read your official minutes and sent congratulations to the Berlin College.

We also founded a Nath of India College at Umballa. India under Dr R. J. Blackham of the Indian Army Medical Service.

In future please send Rosic & Swed notes on separate leaves of paper.

Please send list of Rosic Members

numbered & Drill professor Hand
the Rosie Cerlopicals both large
and small for each
At the next Coll in July Read
a Lecture on "Angels"
and last week on "Devil & Devils".

Private. Mind you do not let any branch
of either Society admit a Mr
Mac Gregor Mathers alias the Count
of Glenstrae of Paris -

Heaps of good wishes
Yours sincerely
Wynn Westcott.

396, CAMDEN ROAD,
LONDON. N.

Oct 16. 02

Dear Bro Reuss

Re Illuminati ——

After thanking you again for the new Regent Warrant, I must now say I have a rough English translation of your typed Rituals — Minerval Synod — Andrew & Rose Croix —

I do not find any description of the procedure you spoke of — of the personal pupilage & of

Question and answer system.
before admission to Illuminism —

The Illuminati system as a whole
may suit your country —
but I could not work
it here — as a whole, as it
stands — Chiefly because of
the Rose degree — it does not
touch my Rosic Ritual — but
large parts of it are nearly
word for word with the 18th degree
of the Ancient and Accepted
Rite — called "Prince of Rose Croix" —
This is the most aristocratic and

richest body of Masons in England
It has 33 grades — and I am a
30°th I dare not work your
Rose Ritual, because it performs
so much — I should be sent
to Coventry in London.
The Synod and Minerva are all
right, and possibly the Andrew-
- unless that corresponds to the
"Royal Order of Scotland" — of which
I am not sure.
I suggest the Synod & Minerva read and
note good English then show them to
Waite & Harvard & hear what they say.
I should be glad to do what I can —

for the Illuminati Order—
In hopes I may soon hear
from you on this matter
Believe me
Yours sincerely
Ph. W. Weishaupt

The Book of Ordinances &c is
full of very cumbersome, complex
rules — & would have to be
simpler here —

SOCIETAS ROSICRUCIANA
IN ANGLIA.

Dr. Wm. Wynn Westcott, S.M., 33°

Memorandum from the HIGH COUNCIL,
396, CAMDEN ROAD, N.

Oct 20

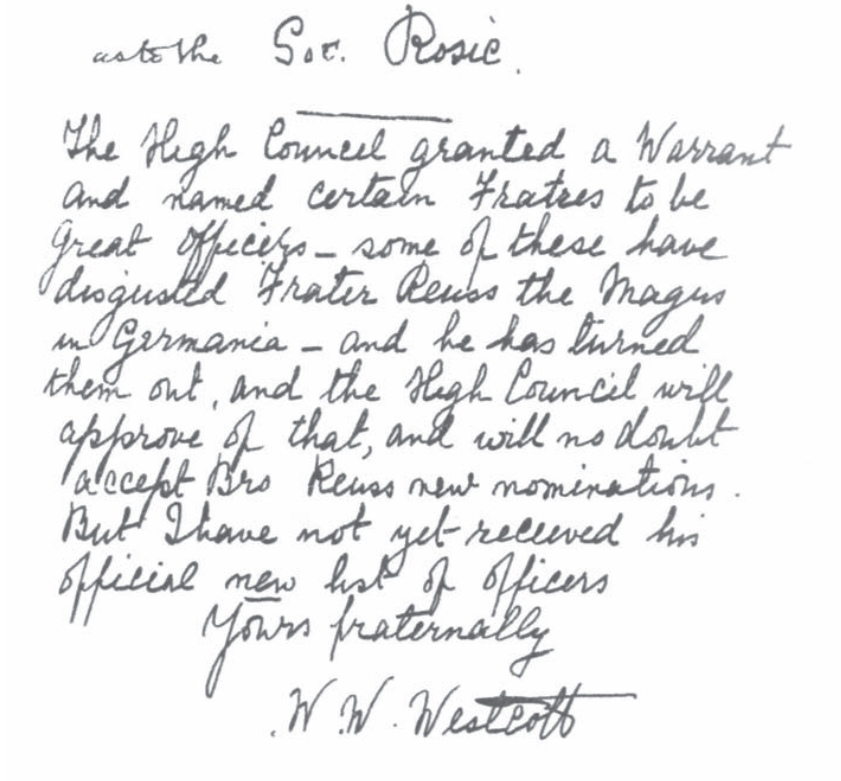
This Society having given you
the position of
Socius Honoris Causa—
in Germania, having heard—
of the great Masonic work—
which you have carried out
and having heard of the—
celebration of your 25th year
of Masonic duties, —

sends you its best wishes
and its hearty congratulations
and hopes that you may
be able for many years to
continue your great Work
and so may attain the
greatest eminence and
success.

Vale – R. W. Frater "Peregrinus."
from the M. W. Supreme Magus,
IX°.

Wm Wynn Westcott.
"Quod scis nescis"

4. This note is interpolated as showing the link between the Soc. Rosicruciana in Anglia and German Illuminism. It is not clear as to whom it is addressed. See page 296. Unfortunately the condition of the negatives taken of the Patents which it was intended to reproduce has not permitted the reproduction of more than one, which follows. (See No. 10).



as to the Soc. Rosic.

The High Council granted a Warrant and named certain Frates to be Great Officers – some of these have disgusted Frater Reuss the Magus in Germania – and he has turned them out, and the High Council will approve of that, and will no doubt accept Bro Reuss new nominations. But I have not yet received his official new list of Officers

Yours fraternally

W. W. Westcott

5. RITE OF SWEDENBORG. Letter from Dr. Wynn Westcott to Theodor Reuss enclosing authority signed by John Yarker and himself for the establishment of Provincial Grand Swedenborg Lodge and six subordinate Lodges in Germany, together with list of Approved Officers for 1902.

Feby. 28. 1902

Dear Reuss.

I send the concluding authority for your Prov. Gd Swed Lodge & 6 subordinate Lodges

Yarker has finally agreed to your requests, and the matter is settled

I will send some Rosie Notes tomorrow for next Oriflamme

I duly received the first one.

Best thanks.

I am laid up with Bronchitis

Yours sincerely

Wynn Westcott

"Rite of Swedenborg."

Copy

John Yarker. M. W. G. M. Rite of Swedenborg — greeting to

W. W. Westcott, Supreme Grand Sec. Rite of Swed.

February 21st. 1902.

I hereby authorize W. Brother Theodor Reuss of Berlin who has been permitted by me to found The Swedenborg Lodge of the Holy Grail, No. 15 in Berlin, to state that it is my intention and act to constitute this Lodge as the Mother [redacted] Lodge of Germania with power to form a "Provincial Grand Lodge and Temple" of the "Swedenborg Rite", and to found Subordinate Lodges at his discretion and on my approval, under my Supreme Grand Mastership, and in accordance with the Constitutions of the "Supreme Grand Lodge and Temple of Great Britain".

Signed John Yarker

W. W. Westcott Sec. Gen.

The following "Swedenborgian Lodges" in Germania to include approved Master Masons, are now desirable for constitution

Ludwig in Br. Berlin; Adam zur Weisheit in Br. Dresden. Phoenix zur Wahrheit in Br. Hamburg — Zur hellen Morgenrote Br. Koltzwitz — Zur aufblühenden Rose zur Beständigkeit, Br. Zittau. and Katharina zum siebenden Lowen, Br. Rudolstadt are accepted from the guarantee of Bro. Theodor Reuss

William Westcott

Appointed Officers for 1902.
of the
Provincial Grand Lodge and Temple
of the Swedenborg Rite
of
Germania.

R. W. Bro Theodor Reuss as Prov. Grand Master
" Leopold Engel " " Grand Senior Warden Weimar
" Erich Walter . . . Junior " Figura
" August Weinholtz " " Deputy Grand Master.
" Max Heilbronner " Grand Treasurer
" Siegmund Müller " " Secretary Rehm
" Franz Held " " Marshall

" Max Suppas
" Dr R. Gross } as Prov. Grand Stewards. Weller Jena
Georg Gierloff .. Guardian.

Note. The Prov. Grand Sec. shall obtain from the Sec. of each Swed. Lodge, a list of the Officers of each Lodge, and shall send these lists to the Supreme Grand Secretary, W. W. Westcott once each year to 396 Camden Road London. N.

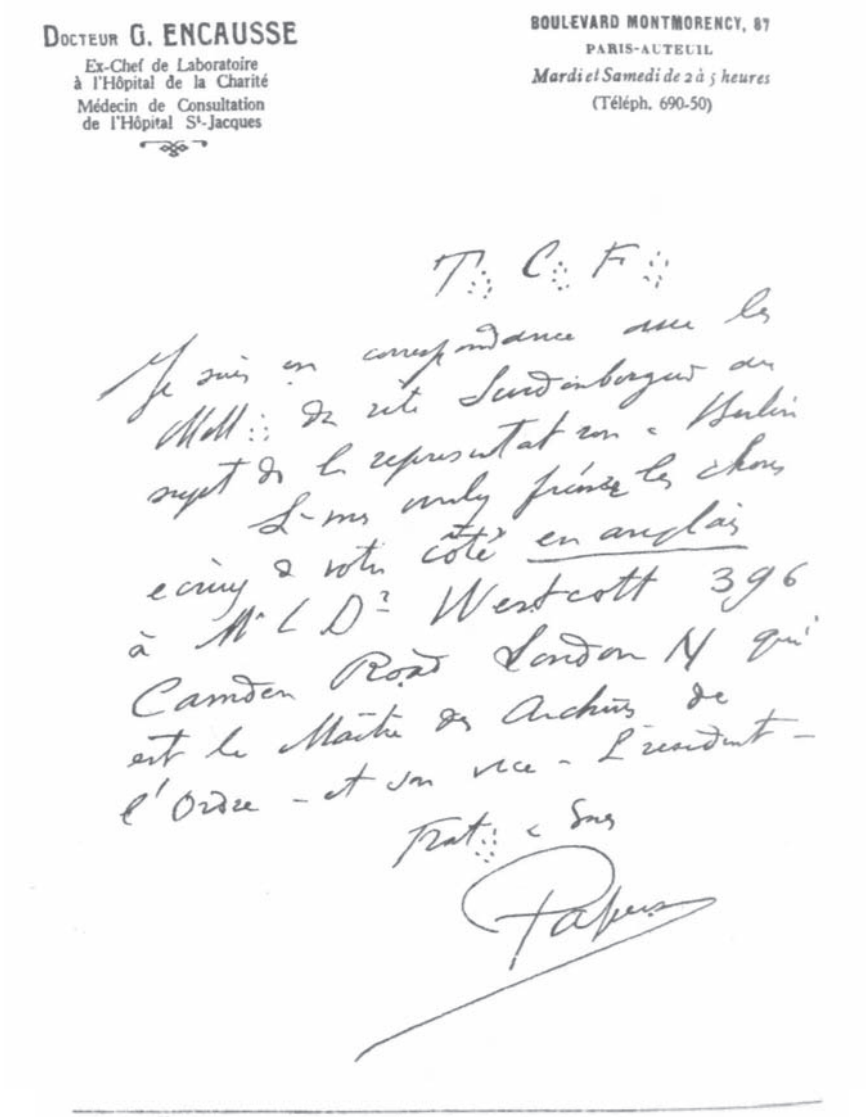
These lists will be printed in London & copies sent to you in Berlin.

Receive hereith Balustre for last year.

Copies of all printed documents issued by the Germania Swedenborg Lodges to be sent to Dr Westcott as issued.

Wellyn Westcott

6. Letter from " Papus " (Dr. G. Encausse) to Theodor Reuss on the subject of the Swedenborgian Rite and its representation in Berlin. "Papus" requests him to communicate with Dr. "Wynn Westcott in London.



DOCTEUR G. ENCAUSSE
Ex-Chef de Laboratoire
à l'Hôpital de la Charité
Médecin de Consultation
de l'Hôpital St-Jacques

BOULEVARD MONTMORENCY, 87
PARIS-AUTEUIL
Mardi et Samedi de 2 à 5 heures
(Téléph. 690-50)

T. C. F.

Je suis en correspondance avec les
Mll. de rite Swedenborgien au
sujet de la représentation à Berlin
Sur mon conseil prière les chers
Frères de vous écrire à vous même en anglais
à M. le Dr. Westcott 396
Camden Road London N qui
est le Maître des Archives de
l'Ordre - et son vice - Président -

Fraternellement à vous

Papus

7. The first letter is addressed by the Supreme Council for Great Britain of A. & P. and Mizraim Rites to their correspondent — Theodor Reuss — in Berlin, advising that the application of Mrs Annie Besant for admission into that order be not granted.

Reuss communicated the letter to Mrs Besant who returned it stating that she had made no application for admission into " Adoptive Masonry ". The first letter bears the note at the side " To be returned to T. Reuss ". See page 548.

Z 6 1904

Archiv N.° 365.

Park View House

Rickmansworth

England

June 5, 1904

To the Gen. Grossmeisters und Souv.·. Gross-Commandeur

Gross-Orient des Schottischen A.·. & A.·. 33 Ritus & Souveränes

Sanktuarium des Memphis- und Mizraim-Ritus fur das Deutsche Reich

Dear Sir and Brother,

We have carefully considered the application of Mrs Annie Besant, which you have submitted for our opinion, and we are unanimously of opinion that it would be inadvisable to grant it. We consider that the character of the work done by the applicant during the past eight or nine years has been such as to indicate that her connection with our Order would be undesirable in every way. We would go so far as to say that we think that her application is not disinterested, but is part of a general plan of a secret nature having its centre in India, the object of which is to get control over such organisations as ours for the furtherance of certain ends.

Yours fraternally

37

Alice Leighton Cleather.

Basil Crump

Supreme Council for Great Britain

Adoptive Masonry

Supreme Council of Universal Co-Masonry.

ANNIE BESANT 33°
Member of the Supreme Council
GR ∴ INS ∴ G ∴
FOR BRITAIN & THE BRITISH DEPENDENCIES.

Or ∴ of ~~Benares~~ London July 8 590 9 A ∴ L ∴

Dear Sir & Brother,

I return the Letter, which does not interest me, as I have never made any application for admission into Adoptive Masonry, & have refused its highest degree, when it was offered to me. I wrote to you at Dr Hartmann's suggestion, to see if a woman would be admitted into the M ∴ M ∴. I do not regard adoptive Masonry as true Masonry. I hold the diploma of the M ∴ M ∴ given Palermo.

Fraternally yours
Annie Besant 33°
∴

8. One of several letters from Mrs Katherine A. Tingley to " Comrade " Th. Reuss, dated from Athens, Oct. 2, 1896. See page 582.

GRAND HOTEL D'ANGLETERRE
ATHENS (GREECE)

ELECTRIC LIGHT
THROUGHOUT THE BUILDING

Oct. 2nd/96.

Dear Comrade.

We are keeping
our eyes open here
here in Athens and
have accomplished much.
Last night
the T.S. of Greece formed
over one hundred members.
We held a large public
meeting; hall so crowded
hundreds turned away.

39

The Cretan girls most glowing accounts of our works.

Calypso has been offered us a large house, and has begged us to visit his father's once more before we should go toward night

President and Society of new Society, our [underline] most influential men in Greece. One [strikethrough] is a friend of the King and Queen. The other quite a philosophic who

speaks English fluently.

At Corfu I met Mr. Alexander Brit Consul he is one of the B—— s. and was delighted to see me. Wish you lived with him

Am anxious to hear from you. Trust all goes well with the and Chine.

Kindest greetings to all enemies

Ever Yours

Kathleen L. Simpley.

9. Letter from " Dorec " to Theodor Reuss. See page 354. " Dorec" was the Secretary of the Martinist Order which was headed by " Papus " (Dr. G. Encausse). On the identity of " Dorec ", it will be noted that the photo shows some partly obliterated wording which appears to be (Hen)ri Staub, (Do)rec (esoterique).

ORDRE MARTINISTE

SUPRÊME CONSEIL

Secrétariat Général

DOREC
3, Rue Thimonnier, 3
PARIS

Paris le 26 Mars 1906

Mon.. Théodore Reuss
aux soins de Mess. Henry Klein & Cie
142 Wardour St.
London W

S. S. C.
à M. S. C.

J'ai reçu en son temps votre lettre du 10 et à laquelle je n'ai pas répondu plus tôt, parceque ma pensée louisse beaucoup à désirer depuis quelque temps

Vous pouvez m'écrire en français, allemand & anglais, selon votre désir, mais je vous répondrai en français, à cause du G. M. & parceque cette langue m'est la plus familière.

Le S. C. vous remercie de vos bonnes intentions en faveur de notre ordre, & si tous nos Délégués nous aident, nous espérons

42

pouvoir donner un sérieux effort pour
l'établissement de nouvelles Loges dans tous
les pays.

Nous prenons note de votre nomination de Mr. De Klhrg comme votre Député pendant votre absence d'allemagne.

Notre S.·. D.·. G.·. en Angleterre est le Fr.·.
Gabriel Parker. West-Didsbury near Manchester
Sand.·. G.·. M.·. du Rite de Swedenborg

Fraternelle accolade, ta.·. de Fr.·. & Collègue
mes Frat.·. salutations amis

Dorec

ni Stanh.
rec. (certifique)

10. THE ORDER OF THE MOPSE. Letter from the Grand Orient of Italy at Naples referred to on pages 366-7.

N.: del Prot.: 4675

UNIVERSI TERRARUM ORBIS SUMMI ARCHITECTONIS GLORIA AB INGENIIS
ORDO AB CHAO
MEUMQUE
ANTICHI ED ORTODOSSI SUP.MI CONS.RI DEI 33.FEDERALI ITALIANI DI RIT.: SCOZ.ANT.ED ACC.
DELLE VALLI SEBETO ED ORETO E DELLE SORELLE MOPSE.

GR. ORIENTI D'ITALIA SEDENTI IN NAPOLI E PALERMO

LIBERTÀ-UGUAGLIANZA-FRATELLANZA

SUP.: CONS.: GEN

Gr.: Or.: de Napoli le 27 Octobre 1902 E.: V.:

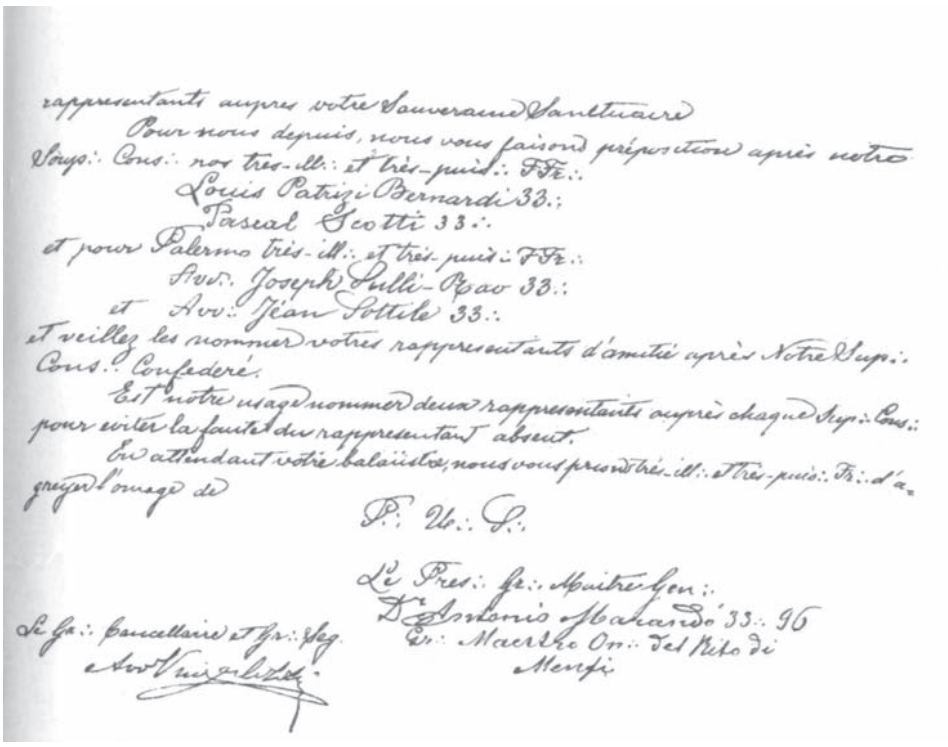
très-ill.: et très-puis.: F.: Gr.: Maître du Sanctuaire de Berlin

Avec notre plus grand complaisement que Nous repondons à votre balustre du 17 de ce mois, avec laquelle vous cherchez nos rappresentants chèz notre Souverain Sanctuaire

Avec amour fraternel nous acceptons, et pour cela nous vous prions très-ill.: et très-puis.: F.: gr.: Maître de nous dire si sont de votre satisfation vos R.: FF.:

Henry Klein
et Speinhold Augoburg

et dans l'affermation dignez nous nous dire leurs paternité et leur grade Massonique, car nous pouvons envoyer notres lettres de garants et



rappresentants auprès votre Souverain Sanctuaire

Pour nous depuis, nous vous faisons présentation après notre Supp.: Cons.: nos très-ill.: et très-puiss.: FFr.:

Louis Patrizi Bernardi 33.:

Pascal Scotti 33.:

et pour Palermo très-ill.: et très-puiss.: FFr.:

Svr.: Joseph Pulli-Pisa 33.:

et Avv.: Jean Sottile 33.:

et veillez les nommer votres rappresentants d'amitié après Notre Supp.: Cons.: Confederé.

Est notre usage nommer deux rappresentants auprès chaque Supp.: Cons.: pour eviter la faute d'un rappresentant absent.

En attendant votre balaüstre, nous vous prions très-ill.: et très-puiss.: Fr.: d'a- greer l'omage de

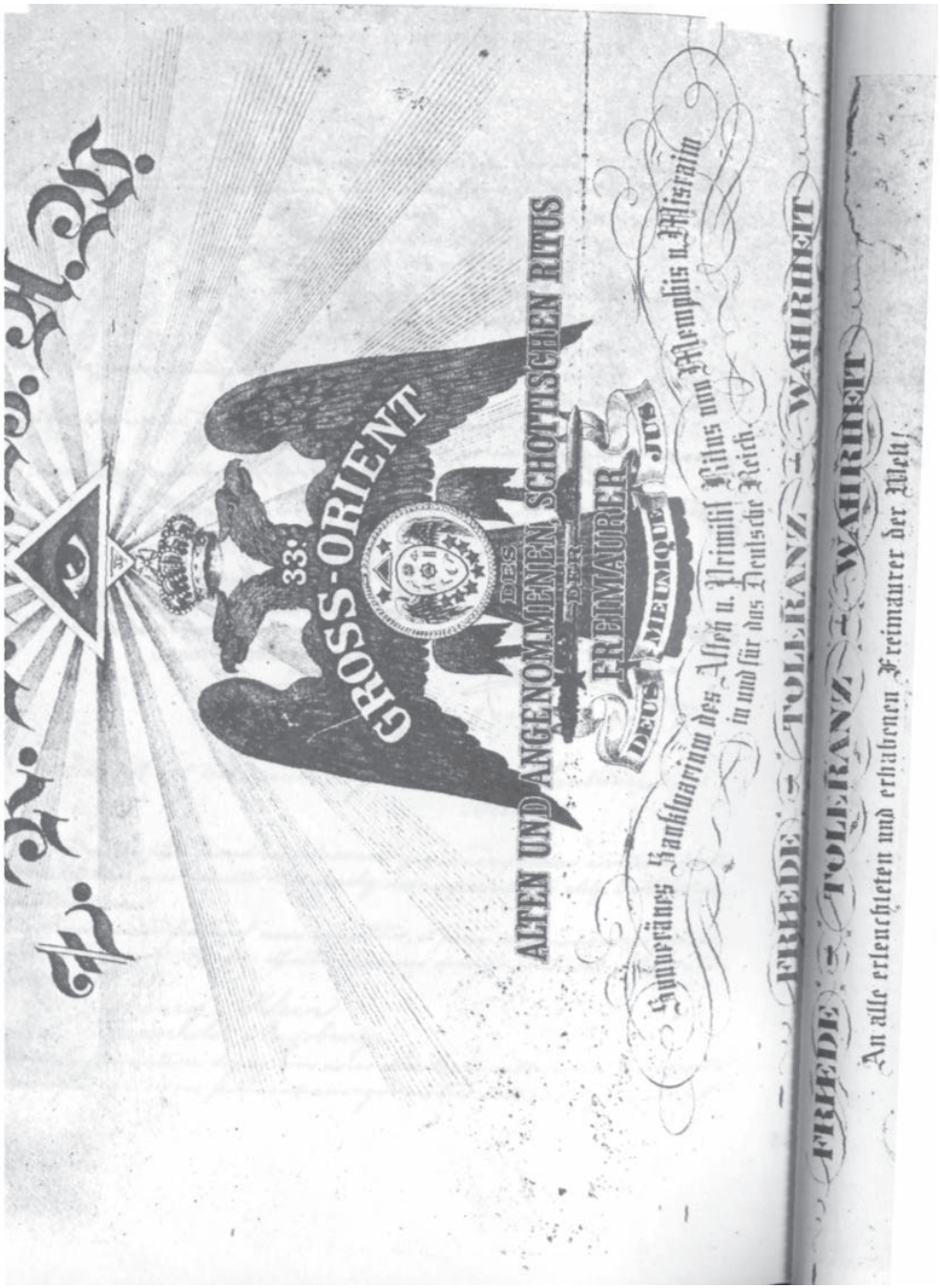
P.: Ve.: S.:

Le Pres.: Ge.: Maitre Gen.:
D.r Antonio Mariano 33.: 96
Gr.: Maestro On.: del Rito di Menfi.

Le Ga.: Cancellaire et Gr.: Reg.
Avv. Vincenzo Litta.

11. Certificate of appointment of Aleister " St " Edward Crowley as National Grand Master of the O. T. O. for Great Britain arid Ireland, signed by Theodor Reuss. See page 575.

A technical examination of the photo would appear to show that the letters O. T. O. at the top were added by hand after the original certificate had been printed.


33.
GROSS-ORIENT
DES
ALTEN UND ANGENOMMENEN SCHOTTISCHEN RITUS
DER
FREIMAURER
DEUS MEUMQUE JUS
Souveränes Sanktuarium des Alten u. Primitiv Ritus von Memphis u. Misraim
in und für das Deutsche Reich.
FRIEDE = TOLERANZ = WAHRHEIT
FRIEDE = TOLERANZ = WAHRHEIT
An alle erleuchteten und erhabenen Freimaurer der Welt!

Unsern Gruss zuvor!

Hiermit wird beurkundet,

dass unser erleuchteter und erhabener Bruder **Aleister St Edward Crowley** 33°, 90°, 95° X, of London dessen Unterschrift nebenan steht

zum

National Grand Master General

der von Uns im Vereinigten Königreich von Grossbritannien & Irland gegründeten

"Mysteria Mystica Maxima" (M.·. M.·. M.·.)

gemäss der Constitution der O.T.O. vom 22. Januar 1906, E.·. V.·., ernannt worden ist.

Wir befehlen allen Prinzen, Rittern und Meistern unserer Jurisdiction, und wir bitten alle Brüder Freimaurer der ganzen Welt ihn als den von Uns ernannten "National Grand Master Gen.·. für Grossbritannien & Irland anzuerkennen, und wir versprechen allen Brüdern ausserhalb unserer Jurisdiction deren regelmässig beglaubigten Patente in unsern Logen, Kapiteln und Grossräten etc. gleichfalls anzuerkennen.

Urkundlich dessen ist gegenwärtiges Patent ausgefertigt, unterschrieben und gesiegelt worden im Gross-Orient und Souveränen Sanktuarium in und für das Deutsche Reich im Thale von Berlin und London am 21 Tage des Monats Paophi, V.·. 000.000.000 d.·. i.·. 21. April 1912, E.·. V.·. A.·. O.·. 794.

† Theodor Reuss 33°, 90°, 95° X.

Tres Superior and Outer Head in Mundo of the Ancient Order of Oriental Templars (O.T.O.) Sovereign Grand Master General and Rex pro of the ancient Rites of Bottich, Wemphlem, Misraim, Rites of Masonry for the German Empire and its dependencies.

Masem [illegible]

L.·. S.·.

I.·. N.·. R.·. I.·.

Crowley 33°, 90°, 95°X; of London dessen Unterschrift nebenan steht

zum

National Grand Master General

der von Uns im vereinigten Königreich von Grossbritannien & Irland gegründeten

"Mysteria Mystica Maxima" (M.·.M.·.M.·.)

gemäss der Constitution der O.T.O. vom 22. Januar 1906, E.·.V.·., ernannt worden ist.

Wir befehlen allen Prinzen, Rittern und Meistern unserer Jurisdiction, und wir bitten alle Brüder Freimaurer der ganzen Welt ihn als den von Uns ernannten "National Grand Master Gen." für Grossbritannien & Irland anzuerkennen, und wir versprechen allen Brüdern ausserhalb unserer Jurisdiction, deren regelmässig beglaubigten Patente in unsern Logen, Kapiteln und Grossräten etc. gleichfalls anzuerkennen.

Urkundlich dessen ist gegenwärtiges Patent ausgefertigt, unterschrieben und gesiegelt worden im Gross-Orient und Souveränen Sanktuarium in und für das Deutsche Reich im Thale von Berlin und London am 21 Tage des Monats Paophi, 7.000.000.000 d.i. 21 April 1912, E.·.V.·., A.·.O.·. 94.

Theodor Reuss, 33°, 90°, 96°, X.

For Supreme and Outer Head in Mundo of the Ancient Order of Oriental Templars (O.T.O.) Sovereign Grand Master General ad Vitam of the Ancient Rites of Scottish, Memphis & Misraim Rites of Masonry for the German Empire and its dependencies. Magus Supremus in Mundo of the Esoteric Rosicrucian Fraternitas Regens of the T.·.O.·., S.·.T.·. 33°, etc. etc.

A.·.M.·. Best, 18°, 64°, V°,

Secretary General of T.·.O.·.

I.·.N.·. R.·.I.·.

Henry Klein 33° 95°

General Grand Register

INDEX

In this Index, and also throughout the work, the following signs have been employed :

✡ The Seal of Solomon, indicating a Jew, Hebrew, or Israelite,
∴ indicating a Freemason, of a date subsequent to 1717,
⁘ indicating a Member of The Martinist Order.
In certain dates given in this Index, the letter r means " reigned ".

✡ Abdallah Ibn Saba (-652), 135.
∴ Abraham, Brother, 360, 361.
✡ Abu Mansur Sadakah Ibn Yussuf, 140.
Acollas, Emile, 637.
Acquaviva, Claudie (1542-1615), 319.
Adare, Lord, 475.
Addis, Sir Charles, 658.
∴ Adet, Citizen, 388.
Adowa, Battle of (1898), 251.
Agha Khan, The, 136.
Ahmadiyyah sect, 545.
Ahmed Said, 135.
Ahura Mazda, 67.
Aijiro Onishi, 641.
∴ Alamos-Gonzales, 293.
Albert, Margrave, 165.
Albigenses, 163.
Alembert. Jean Lerond d' (1717-1783), 184, 374.
✡ Alexander, Abraham (1718-1786), 193.
Alexander I, Tzar of Russia (1801-1825), 36, 198.
Alexandrinus, Thomas Theobald, 405.
Al-Hakim Blambellalu (r. 996-1021), 138.
Ali, Caliph (r. 656-661), 135, 599.
Alliance Israelite Universelle 339, 415, 486.
∴ Almeida-Moraes, 202.
Alombrados, 307.
∴ Alsop, *alias* of Orsini, '268.
Alta Vendita, 427.
∴ Alviella, Goblet d', 293.
American Civil Liberties Union 627.
∴ Ampthill, Lord, 182.
Amsterdam International, The, 587.
Anabaptists, The, 171.
Anarchists, 526.
Anaximander (610-547 B. C), 98.
Ancient and Accepted Scottish Rites, 357, 548, 575.
Ancient and Archaeological Order of Druids, 528.
Ancient and Primitive Rite- see Rite of Memphis, 443, 522.
∴ Anderson, James (1662-1739), 34.
Andrea, Valentin (1586-1654), 150, 174.
Andreis, Carlo de, 301.
∴ Anghera, Domenico, 340.
Anjou, Duc d', 348.
Anthroposophical Society, 535, 579, 604.

Anti-Saloon League,, 621, 626.
Antin, Duc d', (1665-1736), 334.
Antonelli, Cardinal (1805-1876), 263.
Apadno, Book of, 220.
Arago, Emmanuel (1812-1896), 263.
Arago, Etienne, 341, 412; 413, 450.
Archer, Major J. H. Lawrence (1823-), 520.
Arcula Mystica, 224.
Ardeschir Babejan, 66.
Argenson, Rene de Voyer, Marquis d', (1652-1721), 203.
Aristotle (384-322 B.C), 97,625.
Arminiaeus, Bertrand (1560-1609), 405.
Arminiaeus, John, 405.
Arnal, Etienne (1794-1872), 403.
Arnauld, Antoine (1612-1694), 325.
Artom, Isaac (1829-1900), 267.
Ashmole, Elias (1617-1692), 156.
Asia Mysteriosa, 39.
Asproni, Giorgio, 276.
Asquith, H. H. (Lord Asquith), (1852-1928), 394.
Assassins, 140.
Astruc, Aristide (1831-), 486.
Attlee, C. R., 563.
Atwood Body, 425.
Aubertin, d', 336.
Auld, Isaac, 193.
Aumont, Pierre, 351.
Azeglio, Massimo d' (1798-1866), 245.

Babeuf, François-Émile (1760-1797), 380, 382, 561.
Bacci, Ulisse, Sr., 286, 301.
Bacci, Ulisse, Jr., 619.
Bach, Rabbi Lee, 466.
Bacon, Francis (1561-1626), 153.
3ahai Movement, 469.
Bahardt, Charles Frederic, 371.
Baha'u'llah, 469, 651.
Bailey, Alice A., 226.
Bailly, Jean Silvain (1760-1819), 381.
Bakunin, Michael (1814-1876), 219, 267, 492, 526.
Balbanova, Angelica, 615.
Baldasseroni, 258.
Ballesteros, General Francisco (1760-1832), 202.
Ballin, Albert, 516.
Baldwin, Roger N., 630.
Bamberger, Ludwig (1823-1899), 418.
Bantry Bay Expedition (1796), 389.
Baphomet, 113, 680.
Baratieri, General (1841-1901), 251.
Barbagallo, Lina, 243.
Barbarossa, Frederic I (1152-1190), 142.
Barbes, Armand (1809-1870), 449.
Barlet, T. Ch., 353.
Bartolotti, Giuseppe, 267.
Barruel, Abbé, 111.
Basedow, Johann Georg (1723-1790), 371.
Basilides (II Century), 35, 118, 678.
Baure, 336.
Bavariae, Ludovicus, Rex (1825-1868), 679.
Bazard, Armand (1791-1832), 447, 449.
Beaconsfield, Lord (see Disraeli, Benjamin).
Beauharnais, Alexandre (1760-1794), 380.
Becheran, Abbe, 344.
Beck, Gottfried zum, *nom de plume* of Muller von Hausen, 409.
3eckx, Father Peter Johannes, 263, 319.
3ective, Earl of, 407.
Bédarride, Marc (-1846), 407.
Benedict XIV, Pope (1740-1756), 312.
Bentham, Jeremy (1748-1832), 439.

Bentinck, Lord William, 435, 455.
Bentivegna, Baron de (1856), 265.
Bentley, Dr. (1671-1742), 99.
Berecz, Anatal de, 292.
Bernstorff, Count von, 590.
Berryer, Antoine (1790-1868), 412.
Bersone, Clotilde, 577.
Bertani, Agostino, (1812-1886), 244, 272, 276.
Besana, Enrico, 245.
Besant, Annie (1847-), 457, 533, 542, 548, 557.
Beslay, 271.
Beswick, Samuel, 332, 537.
Betts, Rev. George, 514.
Bielefeld, 537.
Bien, Julius (1826-), 465.
Biggar, Joseph G., 538.
Biran, Marquis de (1766-1826), 402.
Bischofsheim (1829-1908), 418.
Bismarck, Otto von (1815-1898), 242, 249, 275, 418.
Bixio, Nino (1808-1865), 245.
Bizzoni, Col. Achille, 287.
Blaine, Senator, U. S. A., 622.
Blanc, Hippolyte, 347.
Blanchard, 144.
Bland, Hubert, 557.
Blanqui, Louis-Auguste (1805-1881), 449, 494.
Blavatsky, Helen Petrovna (1831-1891), 457, 509, 520, 525, 529-534, 542, 566.
Bleichroeder, Gerson (1822-1893), 225, 238.
Blonski, Abraham, 150.
Blount, Charles (1654-1693), 150.
Blount, Henry (1602-1680), 157.
Bockhold, John, 173.
Bode, Johann Joachim Christophe (1730-1793), 371, 379.
Boehme, Jacob (1575-1624), 149, 678.
Boleyn, Anne (1507-1836), 159.
Bonanni, 402.
Bonneville, Nicolas, Chevalier de, 335, 381.
Borgja, Francesco (1510-1572), 309, 319.
Bothwell, Francis Stewart, Earl of, 117.
Bouche, Madame (Sister Salome), 37.
Bourbon, François Louis de, 405.
Bourbon, Louis Henri, Prince de, 335, 405.
Bournouf, Eugene, 65.
Bovio, Giovanni, 251, 291.
Brahminism, 40.
Brahmo Somaj, 455.
Brailsford, Henry Noel, 637.
Brague, Arnold de, 405.
Brian Boru, The, 515.
Brissot de Warville, Jacques Pierre (1754-1793), 374, 381.
Britons, The, 409.
Brockdorf-Rantzau, Count von (-1928), 631.
Bruce, Robert (1274-1329), 349.
Bruix, Admiral, 389.
Bruno, Jordano (1550-1600), 98.
Brunswick-Wolfenbuttel, Duke of, 153.
Bruys, Peter of (-1126), 164.
Buchez. Philippe (1796-1865), 447, 449.
Buchmanism, 643.
Bucolay, Savalette de, 336.
Bukharin, NT., 615.
Buonarotti, Filippe (1761-1837), 382, 428, 449, 561.
Burdett, Sir Francis, 439.
Burrows, Herbert, 533.
Busche, Guillaume, Baron de, 379.
Buxton, Noel, 502, 637.
Byron, Lord (1788-1824), 439.

Cabrinovic, 602.
Cadman, Dr. S. Parkes, 596, 625.
Cadorna, General Raffaele (1850-1917), 217, 276.

✡ Cagliostro, Balsamo (1743-1795), 184, 355.
✡ Cahen, Isidor (1826-1902), 4*6.
Cairo, Lodge of, 134
∴ Cairoli, Benedetto (1826-1889), 276.
Caithness — see Pomar.
Calderari, 318, 435, 445, 619.
Callahan, Daniel J., 551.
Calmeil. L. F., 172.
∴ Calvert.-34, 175.
∴ Cambaceres (1733-1824), 339.
∴ Camelinat, 271.
Camisards, 327 *et seq.*
Canning, Sir Stratford (1786-.1880), 439.
Cannon, Bishop James, 596, 626.
Canosa, Prince of, 445.
Canti, Gustave, 301.
Capo d'Istria, Count of (1776-1831), 439, 440.
∴ Caputo, Monsignor, 271.
∴ Carabi, Filippe (-1861), 265.
Caraffa, Vincenzio, 319.
Carbonarism, 200, 427.
Carbonarism, French, 447.
Carducci, Giosue (1836-1907), 292.
Carlile, Bichard, 87, 198.
Carmody, Martin H., 550.
✡ Carpocrates, (II Century), 118.
Carpocratians, 119.
∴ Carra, Jean Louis (1742-1793), 381.
∴ Carriol, 449.
Carson, Sir Edward, 393.
✡ Carvalho, Jules (1820-), 486.
Casement, Boger (1864-1916), 516.
Castellazo, Luigi, 279.
Cathares, 163.
Cavendish, Lord Frederick, 541.
∴ Cavour, Camille Benso, Conte di (1810-1861), 244, 245, 266, 272, 273.
Cecil, Lord Bobert, 639.
Centurioni, Alessandro, 319.
Cerdo, 118.
Ceridwen, 101.
∴ Cerneau, Joseph, 214, 423.
Cerneau Bite, 423.
∴ Cerutti, Joseph (1738-1792), 380.
Chabot, Philip, 405.
∴ Chaillon de Joinville, 189, 336.
Charles I, King of England (1600-1649), 157.
Charles III, Duke of Parma, 262.
∴ Chartres, Philippe Egalite, duc de, (1747-1793), 336.
∴ Chassaignac, Eugene, 424.
∴ Chastanier, Benedict, 331, 355, 537.
Chatterton-Hill, George, 606.
Chayla, du, 410.
Chaytania, 457.
Cherrington, Dr. Ernest H., 596, 626.
∴ Chevillon, Claude M. B., 405.
∴ Choiseul, Etienne François, Comte de (1719-1785), 336.
Christianity, 105.
Christian Science, 553.
Churches of Christ, *see* Federal Council of,
Chubb, Percival, 557.
Cimadino, Ambroise, 279.
Civil Liberties Union, 598.
Clan-na-Gael (V. C), 513, 590, 606.
Claremont, John de, 405.
Clark, Dr., 99.
Clark, General, 388.
Clarke, William J., 292, 557.
∴ Clavel, 335, 407.
Clemens Alexandrinus (220), 122.
Clement IX, Pope (1600-1669), 312.
Clement XIV, Pope (1705-1774), 312, 365.
∴ Clermont, Comte de (1709-1771), 189, 335.
∴ Clinton, De Witt (1769-1824), 424.
∴ Clootz, Anacharsis (1775-1794), 184, 371.
∴ Cluseret, General (1823-1900), 484.

∴ Cobb, Rev. Geikie, 593.
Codrington, Admiral (1770-1851), 439.
Cohalan, Bishop Daniel, 591.
Cohalan, Judge, 516, 590, 606.
✡ Cohen, Moses, 192.
Cole, G. D. H., 563.
∴ Colfax, Schuyler, 472.
Collier, James, 156.
∴ Collot d'Herbois (1750-1796), 381.
Colombiere, Father, 313.
∴ Colquhoun, Sir Patrick (1815-), 400.
Co-Masonry, 547.
Comenius (Amos Kominsky) (1592-1671), 153, 174.
∴ Condorcet, Marquis de (1743-1794), 369, 379, 380, 381.
Confessio, 151.
Conolly, James, 584.
∴ Constant, Alphonse Louis — *see* Eliphas Levi.
∴ Constanza, Marquis de, 371, 373.
Convulsionaries of St. Medard, 343.
∴ Cooke, Mathieu, 502.
∴ Corberon, Baron de, 355.
Corbon, 271.
Cosentini, 276.
∴ Cosse-Brissac, Duc de (1792), 403, 405.
Cottyto, Goddess of Turpitude, 91.
∴ Cowdery, Oliver, 460.
∴ Cox, Benjamin, 501.
∴ Cremer, 218.
✡ Cremieux, Adolphe lsaac(1796-1880), 186, 339, 341, 412, 415 *et seq.,* 450, 486.
✡ Cremieux, Gaston (1836-1871), 416.
Cremonini, Cesare, 150.
Crimean War, 260.
∴ Crispi, Francesco (1819-1901), 242 *et seq.,* 276.
Cromwell, Oliver (1599-1658), 157, 312, 320.
Cromwell, Thomas, Earl of Essex (1485-1540), 158.
Crooks, William, 475, 562.
Cross Body (Masonic), 425.
∴ Crowley, Edward Aleister, (" The Master Therion "), (1875-), 524, 569, 575, 588, 631.
Croy, John de, 405.
Cryptic Rite, 519.
✡ Cubricus — *see* Manes.
∴ Cubrilovitch, Veliko, 601.
∴ Cucchi, Colonel Francesco, 276.
∴ Cucchi, Oreste, 276.
Cullen, Archbishop, 468.
Cumberland, Duke of (1721-1755), 392.
Cusack, Michael, 655.
Cyrus, King of the Persian Empire (560-529 B. C), 66.
Czerniewicz, Stanislaus, 319.

Dabricius, 173.
✡ Dacosta, Isaac (1798-1860), 190.
Dakin, E. F., 554.
∴ Dalcho, Frederic (1770-1836), 193.
∴ Danton, Georges Jacques (1759-1794), 381.
Darosi, Mohammed-al (960-1019), 136.
Dashwood, Sir Francis (1708-1781), 476.
Daughters of Isabella, 551.
David I, King of Scotland (1124-1153), 349.
David-Neel, Alexandra, 124.
Davidson, Thomas (1840-1900), 557.
Davis, Jefferson (1808-1889), 210.
Davitt, Michael, 538, 655.
Day, George B., 554.
∴ Decazes, Elie, Duc de (1780-1846), 279, 361.
Dee, John (1527-1608), 154.
Defenders, The, 320, 323, 388.
De Kay, John Wesley, 631.
Delignet, 615.
∴ Denham, Sir John, 175.
✡ Depasqualy, Martinez (1700-1779), 183.
∴ Deraismes, Marie, 547.
Derby, Lord, 269.

∴ Desaguliers, John Theophile (1683-1744), 34, 150.
Descartes,Rene(1596-1650), 98.
De Silver, Albert, 630.
∴ Desmaret, 412,
∴ Desmoulins, Benoit Camille (1760-1794), 381.
De Valera, Eamon, 590.
Devoy, John, 516.
∴ Diderot, Denis (1713-1784), 184, 374, 526.
Dillon, John Blake, 467.
Dillon, John, M. P. 538.
✡ Disraeli, Benjamin, Earl of Beaconsfield (1804-1881), 255, 269, 279, 415.
✡ D'lsraeli, Isaac (1776-1848), 269.
∴ Doda, Seismit, 276.
Doheney, Michael, 467, 481.
∴ Dolfi, 247.
" Dorec ", 354.
Douglas-Pennant, Violet, 649.
Druidenorden, 104, 604, 632.
Druids, 100.
Drummond, Josiah H., 423, 425.
Druses, 136, 138.
Duffy, Gavan, 467.
∴ Dugied, 447, 449.
∴ Dumas, Baron, 443.
Duodecimans or Imanites, 136.
Duperron, Hyacinthe Anquetil, *66.*
∴ Duplessis, 423.
∴ Dupont de l'Eure, Jacques Charles (1767-1855), 380, 451, 637.
∴ Dupotet, Mathieu (1796-1881), 423.
Duprat, Bishop of Clermont, 313.
∴ Dupin, 381.
Duras, Henri Durfort, Duc de (1625-1704), 405.
Duvergier de Hauranne, Jean (1581-1643), 325.
Dux, Furlong, 679.
Dyonisius, 90.

Eastern Star, 480.
Eastman, Max, 630.
∴ Ebrington, Lord, 439.
Eddy, Asa Gilbert, 554.
Eddy, Mary Baker (1821-1910), 553, 554, 555, 556.
∴ Edward VII, King of England (1868-1910), 400.
Egan, Patrick, 538.
Egomism, 98.
Einstein, A., 651.
Eleusinian Mysteries, 95.
Elizabeth, Queen of England (1533-1603), 154, 171.
Ellam, John, 156.
∴ Elliot, 34, 175.
Emmett, Robert, 388.
Emmett, Thomas Addis (1764-1827), 388.
∴ Encausse, Dr. G., *nom de plume* " Papus ", q. v.
✡ Engel, Leopold, 509, 537.
∴ Engels, Frederic (1820-1895), 218, 560.
∴ Engers-Kennedy, Leon, 525.
English Reform Bill, 270.
✡ Ephraim, Veitel Heine (1775), 184.
Epicurus (341-270 B. C), 97.
✡ Epiphanes, son of Carpocrates, 112, 118, 120.
Epiphanius (310-403 A.D.), 121.
∴ Erskine, Thomas, Lord (1750-1823), 439.
Esoteric Christian Union, 567.
Etherists, *see* Hetairia of Greece.
✡ Ettinger, Moritz, 465.
Eupamed, 126.

Fabian Society, 383, 557.
Fabre d'Olivet, 90.
∴ Fabre-Palaprat (-1838), 403, 404, 405.
∴ Fabrizi, Nicola (1804-1885), 245, 276.
Fairchild, H. 621.
∴ Fairman, Col. William Blennerhasset, 392.
✡ Falk, Jacob Haym (1708-1782), 184.
Fama *Fraternilalis,* 151.
∴ Farini, Luigi Carlo (1812-186C), 245, 271.

Farrar, Canon, 105.
Fascisti, 619.
Fauchet, Claude (1744-1793), 375, 381.
Faustus, 109.
Favre, Jules (1809-1880), 249, 341, 412, 495.
Feast of Fools, 115.
Federal Council of Churches of Christ, 595, 624.
Felkin, Dr. Michael (1926), 569, 588.
Fell Smith, Charlotte, 150.
Felt, George, 531.
Fenians, 481, 482, 483.
Ferdinand II, King of Naples (Bomba), (1810-1859), 271, 445.
Ferrari, 293.
Ferry, Jules (1832-1893), 341.
Fillmore, President U. S. A. (1800-1874), 463.
Findel, J. G. (-1909), 238, 292.
Fischer, 371.
Fischer, Ludwig von, 679.
Fitzgerald, Lord Edward (1763-1798), 388.
Flammarion, Camille (1842-1925), 475.
Fleury, Cardinal de (1653-1743), 333.
Floquet, Charles (1828-1896), 293.
Flottard, 447, 449.
Fludd, Robert, *alias* Otreb *et* Fluctibus (1574-1637), 149.
Follard, Chevalier, 344.
Forrest, General N. B., 497.
Fortis, Aloysio, 319.
Fouche, Joseph, *later* Duke of Otranto (1763-1820), 381, 395.
Fould, Achille (1800-1867), 415.
Foulhouze, F., 214, 424.
Fox, Catherine, 473.
Fox, Charles James (1749-1806), 476.
Fox, Margaret, 473.
Fraina, Louis, 615.
Franceschini, Dr., 205.
Francis I, King of France (1494-1547), 427.
Francis II, King of Naples (Bombalino), (1836-1894), 271.
Francken, Henry Andrews, 190, 423.
Franck, Rabbi Salomon, 156.
Franz Ferdinand, Archduke (1863-1914), 601.
Frappoli, 262, 276.
Frater Perdurabo *(see* Crowley, E. Aleister), 575.
Fravashis (Ferouers), 68.
Frazer, Leon, 658.
Frederick II, the Great, King of Prussia (1712-1786), 189, 313.
Fribourg, 271.
Friedlander, David (1750-1834), 184.
Friends of Irish Freedom, 606.
Frost, Thomas, 200.
Fulgate, W., 461.
Farman, Charles M. (1797-1872), 213.

Gaelic Athletic Association, 655.
Gaffney, T. St. John, 606.
Gambetta, Leon (1838-1882), 249, 277, 341, 415, 418, 420, 495.
Gargano, Michael di, 427, 434.
Garibaldi, General Joseph (1807-1882), 245, 272, 299, 340, 444, 468, 494, 530.
Garnier Pages, Louis (1803-1878), 186, 341, 450.
Gebelin, Comte de (1727-1784), *369.*
Geer, Ludwig van (1587-1652), 154.
Gentz, Frederick von (1764-1832), 376.
George, David, 173.
George III, King of England (1760-1830), 198.
Gerles, Dom (1736-1801), 381.
Gibson, Milner, 269.
Gierloff, George, 537.

✡ Ginzberg, Asher (Ahad'ha-am), (1856-1927), 411, 487.
∴ Giolitti, Giovanni, 251.
∴ Girtaner, 379.
∴ Gladstone, William Ewart (1809-1898)', 392.
✡ Glais-Bizoin, 341.
∴ Gleichen, Baron de (1733-1807), 369.
∴ Glivan, Toby, *alias* of Francesco Crispi, 272.
∴ Glover, George Washington, 553.
Gnostics, 118.
∴ Goethe, Wolfgang von (1749-1832), 679.
Gohier, Urbain, 409.
Golden Dawn, Order of the, 503, 509, 510, 568, 588.
✡ Goldsmid, Abraham (1756-1810), 184, 415.
✡ Goldsmid, Benjamin (1755-1808), 184.
Gonzales, Tirso, 319.
∴ Gorsas, 381.
Gottofredi, Alessandro, 319.
∴ Grabez, 602.
Graham, George S., 623.
∴ Gramont, Duc de, 402.
Granceio, James R. de, 405.
Grand Boubagne, 253.
Grand Lamaistic Order of Light — Fratres Lucis, 543.
Grand Lodge of England, 174, 507.
Grand Orient of France, 333 *et seq.*
∴ Grant, Heber J., 464.
∴ Grasse-Tilly, Alex. François Auguste de (1766-), 194, 339, 360.
Great White Lodge, The, 530.
∴ Gregoire, Abbe Henri (1750-1831), 184, 416.
Gregory XV, Pope (r. 1621-1623), 312.
Griffiths, Arthur, 590.
∴ Grillenzoni, Count, 205.
∴ Grilli, Paolo, 217.
∴ Grollmann, Karl Wilhelm Georg von (1777-1843), 378.
∴ Gross, Dr. R., 537.
Grouchy, Marechal Emmanuel (1766-1847), 390.
Gruber, Gabriel, 319.
∴ Guaita, Stanislas, Marquis de, 353.
Guarduna, Spanish, 320, 324.
Guelphs — Guelphic Knights, 435.
Guenon, Rene, 529.
Guesclin, Bertrand du (1320-1380), 405.
∴ Guillotin, Joseph (1738-1814), 381.
∴ Gustavus III (1746-1792), 331.

✡ Ha'am, Ahad, *see* Ginzberg, Asher,
Hacket, William, 173.
∴ Hacquet, Germain, 423.
Haedel, 526.
Hakim, Caliph (996-1020), 136.
Haldane, Lord, 557.
∴ Halsey, Mrs Reginald, 594.
Hamza al Hadi, 139.
Hard, William, 410.
Hardenberg, Karl August, Prince von (1750-1822), 377.
Hardie, Keir, 560.
∴ Harrington, T. D., 299, 506, 536.
Harris, George, 351.
∴ Harris, Martin, 460.
∴ Hartmann, Franz (1838-1912), 575, 679.
Haskala, Jewish Illuminism, 185.
Hassan al-Basri, 135.
Hassan Sabah, 140.
✡ Hays, Moses (1739-1805), 190.
∴ Hebert, Jacques Rene (1757-1794), 380.
Hecker, Friedrich Franz Karl (1811-1881), 255.
Heckethorn, Charles William, 61, 100, 134, 139, 158, 176, 314.
✡ Heilbronner, Max, 537.
✡ Heine, Heinrich, 489.
∴ Held, Franz, 537.

Helvetius, Friedrich (1625-1709), 150.
Henderson, Arthur, 562.
Heredom, Rite of, 349.
Hermes *or* Thoth, 73.
Hermetic Brotherhood of Light, 574.
Hermetic Brotherhood of Luxor, 531.
Hermetic Society, 535, 566, 605.
✡ Hersheim, Moses (1750-1839), *alias* Brissac *or* Moses Metz, 184.
✡ Herz, Cornelius (1845-1898), 245, 251.
✡ Herz, Henrietta (1764-1847), 376.
✡ Herz, Marcus, 376.
✡ Herzen, Alexander (1812-1870), 267.
✡ Hess, Moses (1812-1875), 415, 487.
Hesse-Darmstadt, Prince L. G. C, 368, 369.
Hetairia of Greece, 438.
Hibernians, 323, 513.
Hicks Rite (Masonic), 425.
∴ Higgins, Godfrey, 573, 599.
Hoche, General Lazare (1768-1797), 389.
∴ Hockley, 501.
Hodde, Lucien de la, 449.
∴ Hogue, de la, 194.
✡ Holbrook, Moses, 211.
Holy Vehm, 337.
Home, Daniel D., 475, 478.
∴ Honis, Sam, 443.
∴ Honour, John, 211.
Honourable Fraternity of Antient Masonry, 593.
∴ Hopkins, Howell, 471.
Hu, 101.
∴ Hubbe-Schleiden, Dr., 104, 604.
∴ Hudson, Sir James (1810-1885), 245.
Hudson, William Gay, 40.
∴ Hughan, W. J., 44, 500, 506.
Hulagu, Prince, 142.
∴ Humbert I, King of Italy (1844-1900), 250.
Humboldt, Wlhelm von, 377.
Hume, Joseph (1777-1853), 439.
Hund, Baron Karl Gotthold von (1722-1776), 133, 350.
Hung Society of China, 441.
Hurlbut, Mrs, 410.
Huss, John (1369-1415), 164.

Igel, Wolf von, 517.
Illuminati, 148.
Illuminati of Avignon, 332, 355.
Illuminati of Bavaria, 370.
Illuminati of Spain, 307.
Illuminati of Stockholm, 331, 332.
Illuminism, 184.
Imanites *or* Duodecimans, 136.
Imbault, Bernard, 405.
Inchiquin, Lord, 467.
Independent Labour Party, 559.
✡ Independent Order of B'nai B'rith, 465.
Independent Order of Odd-fellows, 471, 551.
Industrial Workers of the World (I. W. W.), 584, 627.
Ingersoll, Sister, 223.
Innocent II, Pope (r. 1130-1143), 142.
Innocent VIII, Pope (r. 1484-1492), 115.
Innocent X, Pope (r. 1644-1655), 312.
« Inquire Within », *nom-de-plume* of Miss Stoddard, 469, 588.
Inquisition, **311.**
International Bank, 658.
International, The Black (The Jesuits), 318.
International Bible Students, 539.
International, The First, 489.
International, The Second, 489.
International, The Third, 614.
Invincibles, The, 541.
Invisibles, The, — The Invisible Superiors, 153, 351.

Ipsilanti, Prince Alexander, 439.
Irish Republican Brotherhood, (I. R. B.), 481, 633.
Irish Socialist Bepublican Party, 584.
∴ Irwin, Major F. G., 300, 500, 506, 536.
Isakson, Daniel, 331.
Ishmaelites, 134, 136.
Islam (Orthodox), 133.
Islam (Unorthodox), 134.
✡ Itzig, Daniel, 184.

Jackson, Rev. William, 388.
Jacobins and Jacobinism, 379.
✡ Jacoby, Johann (1805-1877), 413, 415.
Jacolliot, Louis (1806-), 49.
Jahn, Friedrich Ludwig (1778-1852), 377.
James II, King of England (1620-1688), 333.
Jainism and the Jains, 69.
Jansenism and the Jansenists, 325 *et seq.*
Jansenius, Cornelius (1585-1638), 325.
∴ Jennings, Hargrave (1817-1890), 679.
Jesuits, Order of, 308.
Jethro, 74.
∴ Joly, Maurice (-1878), 410, 418.
Jones, D., 160, 313.
Jones, Ernest, 489.
Jones, Inigo (1573-1651), 155.
✡ Jones, Henry, 465.
∴ Joubert, Joseph (1754-1824), 447, 449.
✡ Jouin, Monseigneur Ernest (1844-1932), 409.
Joyeuse, Admiral Villaret de (1750-1812), 389.
Judaism, 75.
∴ Judge, William Q., 531, 582.
Juvenile Freemasonry, 634.

Kali, 62.
✡ Kalisher Hirsch, Rabbi of Thorn (1795-1874), 487.
Karen, Franciscus Xavier, 319.
∴ Kazimirovich, Radoslav, 602.
Keller, Depute, 268.
∴ Kellermann, T. C, Duc de Valmy, Marshal (1735-1820), 339.
∴ Kellner, Karl (-1905), 571, 573, 575, 679.
Kelly, Edward (1555-1595), 154.
Kem, Sam, 156.
Kemal-ud-Din, 546.
∴ Kenning, George, 506, 528.
∴ Kent, Duke of, 400.
Keogh, John (1740-1817), 388.
∴ Kerensky, Alexander, 409, 466.
Keshub Chunder Sen, 456.
Khedive of Egypt, 278.
Kilwinning, Ancient Order of, 349.
King, Colonel, 231.
King, James, 34, 175.
Kingsford, Anna, (1846-1888) 566.
∴ Kintore, Earl of (1852-1930), 649.
∴ Kipling, Rudyard, 520.
∴ Klapka, General, 267.
Klinger, G., 615.
Knayat Khan, 599.
∴ Knigge (Philo), Baron de (1752-1796), 337, 371.
Knight, Sir Richard Payne (1750-1824), 679.
Knights of Christ, 145, 403.
Knights of Columbus, 516, 550.
Knights of the Ku-Klux Klan, 497, 607.
Knights of Malta, 146.
Knights Templar, 143.
Knights Templar of America, 384, 551.
Khoja Sect, 136.
∴ Konarski, Simon (1808-1839), 255, 453.
✡ Konigswarter, Maximilian, 486.
∴ Kossuth, Louis (1802-1894), 254, 255.
Kotterus, 173.
Kotzebue, August Friedrichsen (1761-1819), 378.

Kramarsch, Karl (1860-), 601.
Krishna, 56, 679.
Krishnamurti, 533.
Kropotkin, Prince Pierre, 558.
Krudener, Juliana de (1764-1824), 37.
Kuch Behar, Maharaiah of, 456.
Kuhlmann, 173.
Ku-Klux Klan (K. K. K.), 497, 607.
Kyilkhors, 126.

Labrunie, Hippolite, 443.
Lacorne, 189, 336.
La Farina, Giuseppe (1815-1863), 245.
La Favette, Marie Joseph, Marquis de (1757-1834), 203, 204, 374, 381, 449.
Laffon (1773-1863), 237.
Lafont, G. de, 65.
La Jonquiere, Jacques de (1680-1753), 237.
Lalande, Joseph Jerome (1732-1807), 381.
Lamaism, 123.
Lamartine, Alphonsc de (1790-1869), 185, 450.
Lamballe, Marie Therese, Princesse de (1749-1792), 338.
Lameth, Charles Theodore, 380.
Lancelot, Claude (1615-1695), 325.
Landebat, Laffon de (1746-1829), 237.
Lang, Jacob, 373.
Lansbury, George, 562.
Lao-Tse (600 B. C), 71.
Larkin, James, 613.
Larmenius, John Mark (1324), 402, 405.
La Rochefoucauld, François, Duc de (1613-1680), 374, 379.
Laroque, Marquis de, 443.
Laski, Harold J., 382, 561, 562.
Lassalle, Ferdinand (1825-1864), 415.
Lathuile, Jacques *(alias* of Adriano Lemmi), 265.
Laud, Archbishop (1573-1645), 157.
Lavington, George, Bishop of Exeter (1683-1762), 91, 118.
Law, William (1671-1729), 183.
Laynez, Diego (1512-1565), 319.
Lazare, Bernard (1865-1903), 184.
Leadbeater, Charles \V., 533, 548.
League of Nations, 187, 636.
League of Oppressed Nations - *see* V. V. V., 631.
Leblond, 403, 412.
Le Changeur, 407.
Le Comte, General Claude Martin (1818-1871), 496.
Leczinska, Marie, Queen of France (1703-1768), 348.
Ledochowsky, Vladimir, 319.
Ledru-Rollin, Alexandre Auguste (1807-1874), 255, 267, 418, 450, 494.
Leibnitz, Gottfried Wilhelm, Baron von (1646-1716), 99.
Lelewel, 453.
Le Lubez, 218.
Le Maitre de Sacy, Louis Isaac (1758-1838), 325.
Lemmi, Adriano (1822-1896), 219, 222, 250, 253 *et seq.,* 492.
Lemmi, Silvano, 293.
Lenin, Wladimir Ilitch Ulianow (1870-1924), 615.
Lenoncourt, Chevalier de, 336.
Leo the Great, Pope (r. 440-461), 109.
Leo XIII, Pope (1810-1903), 250.
Leroux, Pierre (1798-1871), 418.
Lessing, Gotthold Ephraim (1729-1781), 372.
Leucht, *alias* Johnson (1775), 183, 184, 350.
Leven, Narcisse (1833-1915), 486.
Levi, Armand (1827-), 288, 289, 492, 496.

∴ Levi, Eliphas (Alph. Louis Constant), (1810-1875), 36, 116, 506, 542, 578, 679.
✡ Levi, Lucien, 547.
Lewis Broom *(alias* of Adriano Lemmi), 262, 263.
Leyden, John of, 173.
Liberal Catholic Church, 534.
Lienkiewicz, Gabriel, 319.
∴ Limerick, Earl of, 407.
∴ Limperani, 449.
∴ Linati, 205.
∴ Lindsay, Lord, 475.
∴ Little, R. Wentworth (1839-1878), 407, 463, 500, 506, 528.
Littler, Henry, 156.
Lodge, Sir Oliver, 474.
✡ L'Olper, Rabbi, 274.
Lombard de Langes, 337.
✡ Long, Hyman Isaac, 192, 403.
∴ Longfellow, 211.
Longley, George Canning, 299, 506, 536.
Louis XV, King of France (1710-1774), 348.
∴ Louis Napoleon (Napoleon III) (1808-1873), 255.
∴ Louis Philippe (Egalite), Duc d'Orleans, Duc de Chartres (1747-1793). 336, 374, 379.
Loyola, Ignatius de(1491-1556), 307, 308, 314, 319.
Luby, Thomas Clarke (1821-1909), 482.
Luke of Prague, 165.
Lulli, Raymond (1235-1315), 151.
∴ Lumden-Madden, 34, 175.
Lytton, Lord (1803-1873), 543.

Macabe, 387.
∴ MacClenachan, Charles T., 151.
MacDonald, Ramsay, 557.
∴ MacGregor, James *(alias* of Adriano Lemmi), 268,
∴ Mackenzie, Kenneth R. (1818-1886), 300, 500, 506, 508, 528, 536.
∴ Mackey, Albert George, 287, 291, 405.
∴ Mackey, Gallatin (1807-1881), 195, 211, 222.
∴ Mackintosh, Sir James (1765-1832), 439.
Maclaine, W. 615.
McBride, F. Scott, 596, 621, 626.
McConnell, Francis J., Bp., 596.
McGarrah, Gates, 658.
McGinley, William J., 551.
McGivney, Father P., 550.
McTier, 387.
Madden, R. R., F. R. C. S., 171, 172, 327.
∴ Maendl, Baron, 373.
Mafia, 620, 645.
✡ Maggioro, Rabbi Abraham, 254.
∴ Maghella, 433.
∴ Magnan, Bernard Pierre, Marshal (1791-1865), 339.
Mahomet (571-632), 133.
✡ Maier, Michael, (1658-1622), 149, 150, 152.
∴ Maine, Louis Auguste, Duc du (1670-1736), 405.
∴ Maitland, Edward (1824-1897), 566.
Malcolm, Sir John, 599.
Malebranche, Nicolas de (1638-1715), 98.
∴ Malet, Claude François de, General (1754-1812), 395.
Malon, 271.
Malone, Dudley Field, 631.
✡ Manasseh ben Israel (1604-1657), 160.
Manchester Unity of Oddfellows, 436.
Manchu Dynasty, 441.
∴ Mancini, Pascal Stanislas (1817-1888), 276.
Manes (216-276), 108.
Manicheism, 108.
∴ Manuel, Andre Jacques (1791-1857), 203.
Manuel, Eugene (1823-1901),. 486.
∴ Marat, Jean Paul (1743-1793), 380.
∴ Marchot, 337.

Marcion, 118.
∴ Marconis, J. E., 407, 443.
Marcus, 118.
∴ Margiotta, Domenico, 188.
Marie-Anne, Duchess of Bavaria, 372.
Marie-Antoinette, Queen of France (1755-1793), 338.
Marie Christine, Queen, 338.
∴ Mario, Alberto, 219.
Marion, Elias, 329.
Marpa, 127.
∴ Martin, Georges, 547.
∴ Martin, Marie, 548.
✡ Martinez Pasquales (1700-1779), 353.
Martinism : Martinist Order, 353.
✡ Marx, Karl (Mordechai), (1818-1883), 218, 270, 413, 415, 418, 484, 489, 526, 560.
∴ Massa, Thomas, 528.
∴ Massarenti, 267.
∴ Massena, Andre, Duc de Rivoli (1756-1817), 339, 395.
∴ Massenhausen, 371.
Master (The) Therion, (Aleister Crowley), 575.
∴ Mathers, S. L. McGregor, 506, 509, 534, 567, *et seq.* 575.
✡ Mathers, Mrs McGregor (1929), 569.
Mathias, John, 173.
∴ Mathieu, Gabriel, 443.
∴ Mauvillon, Jas., (1743-1794), 374.
∴ Mavrocordato, Alexander, (1791-1865), 439.
Maximilla, 36.
Maxwell, General Sir John (1859-1929), 517.
∴ Mayer, Charles E., 506.
Mayo, Katherine, 61.
Mazdaznan Sect, 579.
Mazdeism, 65.
Mazza, 264.
∴ Mazzini, Giuseppe (1805-1872), 196, 207 *et seq.,* 242, 255, 257, 273, 434, 450, 453, 468, 492, 494, 530, 539, 557.
∴ Mazzoni, Giuseppe (-1880), 268, 279.
∴ Medico, Umberto dal, 286.
Medmenham, Monks of, 199, 476.
Melchior, Dr., 658.
∴ Melegari, L. A., 255, 257.
Melek Taos, 132.
Memphis and Mizraim, Rite of, 443.
✡ Mendelssohn, Moses (1728-1786), 184, 371, 376.
Menelek II, King of Abyssinia (1842-1913), 251.
Mercurian, Eberhard (1514-1580), 319.
∴ Mesmer, Frederic Antoine (1733-1815), 355.
Metaxas, 301.
Metternich, Clement Wenceslas, Prince of (1773-1859). 270.
∴ Meyer, Henry, 524.
Meyer, Kuno, 606.
✡ Meyers, Joseph M., 191.
∴ Michal, Victor, 530.
Mignano, Duke of, — *see* Nunziante.
Mignet, François Auguste (1796-1884), 413.
∴ Milano, Ageslas, 266.
∴ Miller, Siegmund, 537.
∴ Mirabeau, Honore Gabriel (1747-1791), 183, 379.
Mirza Ali Muhammad, 469.
Mizra Ahmed Sohrab, 651.
Mirza Ghulam Ahmad, 545.
∴ Misley, Henry, 204, 205, 265.
∴ Mitchell, Colonel John (1815-1875), 193, 467.
Mitchell, William, 349.
Mizraim, Rite of, 407.
✡ Mocatta, Moses (1768-1857), 184.
Modern Illuminism : *see* Order of Oriental Templars : (O. T. O.), 571.
Modern Knights Templar (England), 399.

Modern Knights Templar (France), 402.
Modern Knights Templar (Poland), 452.
Modern Knights Templar (Sweden), 406.
Mohammed al-Darazi (960-1019), 138.
Mohammed al-Hanafl, 136.
Mohammed al-Muntazar, 136.
Molay, Jacques Bourguignon de (1244-1314), 194.
Mold, Daniel, 288.
Molt, Emil, 605.
Montanus, *(circ.* 160 *or* 170 A. D.), 35, 118.
Montefiore, Moses (1784-1885), 415, 416, 486.
Monteith, Peter Golden, 613.
Montesquieu, Charles Secondat, Baron de (1689-1755), 412, 413, 414.
Montgeron, 345.
Montmasson, Bosalia, 243.
Montmorency, Comte de, 395.
Montmorency, Henri de, 405.
Moore, Roger, 320.
Moore, Colonel W. J. McLeod, 299, 401, 506, 536.
Mopses, Order of, 117, 365.
Moravians (Herrenhuter), 165.
Morayta, Miguel, 293.
Moreau, Jean Victor, General (1763-1813), 395, 396.
Morelli, 276.
Morgan, Captain William, 209, 228 *et seq.*
Morin, Stephen, 189, 336.
Mormons, The, 459.
Morris, Robert (-1888), 480.
Mostansir, Calif, 137.
Motta, Emmanuel de la (1761-1821), 193.
Mouler, Jeanne, 346.
Muham-mab-Ali, 546.
Muncer, Thomas, 171, 173.
Munk, Solomon (1803-1867), 487.
Murray, Margaret Alice, 112, 578.
Mussolini, Benito, 619, 620, 645.
Mutazilites, 135.
Mythras, 67.
Murat, Joachim (1767-1815), 433, 435.
Murat, Prince Louis (1803-1879), 264, 339.

Nadir Shah (1688-1747), 599.
Napoleon I (1769-1821), 395.
Napoleon III (1808-1873), 244, 261, 267, 268, 339, 410, 418.
Narodna Odbrana, 601.
Nathan, Ernesto, 251, 293.
National Land League, 538.
Nearing, Scott, 630.
Neilson, Samuel (1761-1803), 387.
Netchaieff, 518.
Netchvolodow, Lt. Gen. Alexandre, 76.
Nettelbladt, 350.
Netter, Charles (1828-1882), 486, 487.
New Dispensation, 458.
New History Society, 651.
Nicephorus, 404.
Nicholas II, Tzar of Russia (1868-1918), 353.
Nicholson, Bishop Thomas, 596, 626.
Nickel, Goswin, 319.
Nicolai, Christopher Friedrich (1733-1811), 184, 313, 371.
Nicole, Pierre (1628-1695), 325.
Nietzsche, Friedrich (1844-1900), 679.
Nihilists, 518.
Nilus, Sergius (1862-1929), 409.
Nithard, F., 311.
Nitschmann, David, 167.
Noailles, Alexis, Comte de (1783-1835), 395.
Nobili, Robert de, 311.
Norbert, 312.
Nordau, Max (1849-), 410.
Nordenskjold, August, 331.
Norman, Montagu Collet, 659.
North Berwick Witches, 117.

Noyelle, Charles von (1615-1686), 319.
Nubio, 427.
Nunziante, General, Duke of Mignano, 272.

Oates, Titus (1649-1705), 320.
O'Brien, Wm. Smith (1803-1864), 255, 467, 538.
O'Connor, Arthur (1763-1852), 388.
Occultism, 24.
Oddfellows, *see* Independent Order of Oddfellows, 471.
Odger, George (1820-1877), 490, 491.
O'Flaherty, James, 550.
O'Gorman, 467.
O'Kelly, J. J., 538.
Olcott, Henry Steel (1831-1907), 531, 542.
O'Leary, Jeremiah, 606.
Oliva, Giovanni Paolo (1689-1757), 319.
Olliver, C. W., 108.
Olivier, Sidney, Lord, 562.
Olympians, 395.
O'Mahoney, Colonel John (1816-1877), 481.
" One Big Union ", 200.
Ophites, 35.
Orange Society, 391.
Order of De Molay, 634.
Order of Oriental Templars (O. T. O.), 296, 341, 466, 503, 509, 571, 677-705.
Order of The Rainbow, 634.
Order of Universal Co-Freemasonry, 534.
Oriental Order of Light, 543.
Orleans, Philippe, Duc d' (1674-1723), 405.
Orleans, Philippe, Duc d' (1747-1793), 374, 379.
Oromazes, 67.
Orpheus, 74.
Orpheism, 90.
Orsini, Felice (1819-1858), 244, 264, 268.
O. T. O. *see* Order of Oriental Templars.
Oudet, Lieut. Col. (1773-1809), 395.
Oxenstiern, Axel (1583-1650), 154.

Pagan Mysteries, 93.
Pagitt, Baron James, 156.
Palladism, 218, 239, 267.
Palladium, 215.
Palmerston, Lord (1784-1865), 214, 242, 244, 260, 261, 264, 268.
Pam, Judge Max, 623.
Pancoast, Dr. Seth, 531.
Pankhurst, Dr., 558.
Pansophia, 174.
Papus (Dr. Gerard Encausse) (1865-1916), 353, 509, 542, 574, 575, 679.
Paracelsus (Theophrastus von Hohenheim) (1493-1541), 148, 678.
Paris, François (1690-1727), 343.
Parnell, Charles Stewart, 538, 655.
Parsees, 66.
Parsva, 69.
Pascal, Blaise (1623-1662), 325.
Patterson, Daniel, 553.
Paul III, Pope (r. 1534-1549), 308.
Payne, George, 34, 175, 374.
Pearse, P. H., 517.
Pease, Edward, 557.
Peckham, William H., 335.
Pelletan, Camille, 341.
Pelletier, Joseph C, 551.
Penkett, Richard, 156, 160.
Pepe, General Guillaume (1782-1855), 200, 205.
Pernety, Antoine Joseph (1716-1777), 355.
Pethick-Lawrence, F. W., 562.
Petroni, Giuseppe, 279, 428.
Philadelphians, 395.
Philaletes, *see* Thomas Vaughan.
Philaletes, The Society of The, 369.

Philalethes, Irenius (George Starkey), 154.
Philippe le Bel, King of France, (r. 1285-1314), 81.
Phoenix Society of Skibbereen, 485.
∴ Piancini, Count, 279.
∴ Picard, 341.
Piccolomini, Francesco (1520-1614), 319.
Pichegru, Charles (1761-1804), 395.
∴ Pierri, 268.
∴ Pike Albert (1809-1891) 188, 207 *et seq.,* 242, 531, 539, 554, 618.
Pitt, Lord William (1759-1806), 380, 389.
Pitris, The Book of The, 52.
Pius IX, Pope (1792-1878), 250.
Plato, (429-347 B. C), 97.
Plunket, Archbishop (1629-1681), 320.
∴ Podmore, Frank (1856-1910), 557.
∴ Poggio, Gerasimos, 293.
Pollard, Captain, 320, 323, 387, 421, 467, 481, 513, 541, 606.
Pollock, Channing, 624.
∴ Pomar, Duchesse de (Lady Caithness) (-1895),542.
∴ Portal, Rev. G. R., 519.
✡ Portman, Maurice Vidal, 543.
Primitive and Original Phremasons (Swedenborgian Rite), 536.
✡ Prinzip, Gabriel, 602.
Priscilla, 36.
Prohibition, American, 621, 643.
Protocols of the Wise Men of Zion, 80, 407, 654.
Prudhon, 526.
∴ Pullen, W. Hyde, 528.
Putnam, George H., 410.
∴ Puysegur, A. M. J. de Chastenet (1751-1825), 355.
∴ Pyat, Felix (1810-1889), 262, 450.
Pyrrho, (IV Century B. C), 98.
Pythagoras, (VI Century B. C), 97.

Quelch, Thomas, 615.
Quesnel, Pasquier (1634-1719), 325.
Quiller-Couch, Sir Arthur, 100.
∴ Quillian, Wm. Henry, 524.
Quimby, Phineas Parkhurst, (-1866), 553.

Rackets, The, 645.
Radziwill, Princess Catherine, 410.
∴ Ragon, Jean Marie (1781-1862), 36.
∴ Rampolla, Cardinal (1843-1913), 679.
∴ Ramsay, Chevalier de (1686-1743), 97, 334.
∴ Ratazzi, U. (1808-1878), 266, 276.
∴ Ravenshaw, Rev. T. F., 502.
Raymond, Rene, 333.
Red Cross of Constantine of the Holy Sepulchre, 502.
Redmond, John, 394.
Reimarus, Herman Samuel (1694-1768), 372.
Renato, Camillo (XVI Century), 150.
Renato, Matteo, 287.
Re-Theurgist Optimates, 213.
Retz, Franz, 319.
Retz, Gilles de (1404-1440), 27.
∴ Reuss, Theodore, 298, 300, 354, 507, 509, 525, 537, 571, 574, 575.
Rhygas, Constantin (1754-1798), 438.
Ribbon Society, 421.
Riboli, Timoteo, 276.
Ricci, Lorenzo (1703-1775), 319.
Richard I, King of England (r. 1189-1199), 142.
Richet, Charles, 475.
✡ Riesser, Gabriel (1806-1863), 415.
∴ Ripon, Marquis of, 182, 278.

Rivail, *alias* Allan Kardec (1803-1869), 530.
Rive, A. C. de la, 220, 233.
Robespierre, Maxime de (1758-1794), 381, 428.
Roettiers, B. E. A. (1771-1858), 339.
Rohan, Commodore William de, 272.
Rohan, Prince de (1734-1803), 336.
Rokyzana, 165.
Romano, Liborio, 272.
Roome, Liliana Pike, 210.
Roothaan, Johannes, 319.
Rosa, 350.
Rosen, Paul, 177, 363.
Rosenkreutz, Christian, 151.
Rosenthal, Samuel, 407, 528.
Rosicrucianism, 147.
Rosmer, A., 615.
Rossa, Jeremiah O'Donovan, 485, 513.
Rothschild, The House of, 270, 279, 415.
Rothschild, John, 654.
Rousseau, Jean Jacques, 184, 374.
Rowan, Archibald Hamilton (1751-1834), 388.
Roy, Rajah Ram Mohun (1774-1833), 455, 458.
Rudio, 268.
Riige (Rouge) Arnold, 489.
Russell, Bertrand, Karl, 562.
Russell, Charles Laze (1852-1916), 539.
Russell, Lord John (1st Earl), 439.
Russellites, see International Bible Students, 539.
Rutherford, John, 540.

Sadoul, Jacques, 615.
St. Albans, Henry Jermyn, Lord, 175.
Saint Etienne Rabaud, 381.
Saint Fargeau, Pellctier de, 381.
Saint Germain, Count of *(other names* Daniel Wolf *and* Prince Rakosky) (1710-1784), 184.
Saint Germain, Father, 313.
Saint Martin, Louis Claude de (1713-1803), 353.
Saint Medard, Cemetery of, 343.
Saint Patrick Boys, 454.
Salazar, Galeatino de, 405.
Sampter, Jessie E., 639.
Sandeman, David, 293.
Sandwich, Lord, 476.
Sanfedesti, 318.
Sankey, Sir Richard H. (1829-1908), 156.
Santallier, 636.
Sat Bhai of Prague, 299, 520.
Savalette de Lange, 183, 369.
Saviola, Count Aurelio (1746-1788), 371, 374.
Saxe Gotha, Duke Ernest Louis de, 373.
Scelsi brothers, 286.
Scharnhorst, Gerhard von (1755-1813), 377.
Schiff, Jacob (1847-1921), 614.
Schlegel, Frederic, 377
Schlciermacher, 377.
Schorst, Joseph, 408.
Schure, Edouard, 604.
Schwab, Julius, 527.
Scotland, Royal Order of, 349.
Scott, Captain Charles, 536.
Scottish Philosophic Rites, 339, 397.
Sellon, Edward, 52 *et seq.*
Senoncourt, Robert, 405.
Sexton, Thomas, 538.
Seymour, Harry J., 425, 426, 523.
Shaw, George Bernard, 557, 563, 637, 655.
Shaw, Ralph, 597.
Sieyes, Abbe Emmanuel J. (1748-1836), 369, 379, 380, 381.
Silva, Francesco Alvaro da, 404.
Simmons, William Joseph, 007, 609.

✡ Simon Magus, 678.
Simon, Richard (1638-1712), 150.
Sinclair, 387.
Sinclair, Upton, 027.
.·. Sineo, 270.
Singer, Arthur, 337.
Sinn Fein, 090, 013.
✡ Sliosberg, 466.
.·. Smith, J. Fielding. 404.
.·. Smith, Joseph (1805-1844), 459.
.·. Smith, Admiral Sir Sidney (1704-1840), 405.
.·. Snow, Lorenzo, 401.
Snowden, Viscount Philip and Viscountess, 474, 502.
Societas Rosicruciana in Anglia, 290, 499, 577.
Societe Theosophique d'Orient et d'Occident, 542.
Socinianism, 153.
Socinius, Faustus (1539-1004), 150.
Socinius, Lelio (1525-1562), 150.
Socrates (408-400 B. C), 92, 97.
✡ Sorge, F. A., 490.
.·. Sothern, Charles, 531.
.·. Sovanovitch, 002.
Spalding, Solomon, 401.
Spener, Philip (1035-1705), 107.
Sperber, Julius, 152.
✡ Spinoza, Baruch (1032-1077), 98.
Spiritism, Modern, 473.
✡ Spitzer, Bernard M.,
.·. Springer, C. F., 331.
.·. Stern, Heinrich F. K., Baron von und zu (1757-1831), 377.
.·. Steiner, Rudolph (1861-1925), 570, 588, 001.
Stella Matutina, 563, 510, 569, 588.
Stephens, James (1825-1901), 407, 481, 483, 485.
.·. Stetson, Augusta (1812-1928), 554.
Stone, Nick (1580-1047), 155.
Storch, Nicholas, 171.
Strict Observance, 183, 351.
Struve, Gust von (1805-1870), 255.
Stubner, Mark, 171.
Sufism (Occidental), 599.
Summers, M., 110.
Sun Yat Sen, 442.
.·. Suppas, Max, 537.
Supreme Council of the Emperors of the East and West, 335, 336, 359.
.·. Sussex, Duke of, 182, 203, 502.
Swedberg, Jasper, 331.
.·. Swedenborg, Emmanuel (1088-1772), 331, 537.
Swedenborg. The Bite of, 331.

Taborites, 165.
Tagore, Debendra Nath, *also written* Devendranath Takur, 455.
Taiping Bevolt, (1851) 441.
.·. Tallard, Camille,Duc de (1052-1728), 402.
.·. Talleyrand-Perigord, Charles de (1754-1838), 374, 379, 395.
Talmud, The, 81.
.·. Tamajo, Senator Col. George, 279.
Tamburini, Michele Angelo, 319.
Tandv, Napper (1740-1803), 385.
.·. Tankosich, Major, 602.
Tantras, The, 57.
Tavanensis, G. de J., 405.
.·. Taylor, John (1808-1887), 464.
Tcherezigs, 125.
Templarism, 143.
Tenri Kenjukai, 641.
.·. Teste, Charles, 449.
Themis Aurea, 152.
Theodoret (396-458), 55.
Theophilus, Bishop of Alexandria (385-412), 96.
Theosophical Educational Trust, 533.
Theosophical Society, 529, 534, 004.

Theosophical Society of America, 535, 582.
Theosophical Society of New Jerusalem, 332.
Theosophical World University, 533.
∴ Thiellay, Eugene, 52S.
∴ Thiers," Adolphe (1797-1877), 249.
Thomas, General Clement, 495.
Thomas, Father (Damascus affair), 486.
∴ Thome, Marquis de, 332, 355.
∴ Thompson, Hopkins, 425.
Thomson, Brig. Gen. Lord (-1930), 562.
Thoth *or* Hermes, 73.
Thugs, 62, 645,
∴ Tibaldi, Paolo, 267.
∴ Tigre, Picolo,
∴ Tingley, Katherine A. (1929), 582.
∴ Todorovitch, Major, 602.
∴ Tolain, 271.
∴ Tone, Theoboald Wolfe (1763-1798), 380, 385.
∴ Torregiani, Domizio, 619.
Tournon, Cardinal (1 187-1562), 312.
Triangles (Palladist Lodges), 216.
∴ Trochot, 395.
Trotzky, Leon, *alias* of Leon Bronstein, 611.
Tsong Khapa, 126.
Tugendbund. 376.
∴ Turner, Major G., 636.
∴ Turr, General Stephen (1825-1908), 267.
Tynan, P. .)., 5!1.

Ubaid Allah el Mahdi. 135.
Ugoni, 201.
Ulrika, Queen of Sweden (1685-1711), 331.
∴ Unger, Karl, 605.
Unione Sicilione, 615.
United Brotherhood, 513.
United Irishmen, 385, 121.
Unorthodox Islam, 131.
∴ Utzsehneider, Joseph, 372.

∴ Valadi, 381.
Valentinians, 122.
Valentinius (-161), 118.
Valle, Felicita, 243.
Valois, Charles de, 405.
Vandervelde, Emil, 560.
Vangaluka, 601.
Vannini, Lucilio (1585-1619), 98.
Vardhamana Mahavira (527 B. C), 69.
Varlin, 271.
Vaughan, Thomas (Philalethes) (1612-1665). 150, 154, 155.
✡ Venedv, Jacob (1805-1871). 413. 414, 415.
Vergennes, Charles Gravier, Comte de (1717-1787), 389.
∴ Victor Emmanuel, King of Italy (1820-1878), 250,
Victoria, Queen of England (1819-1901), 279.
Viennet, Joan Baptiste, 339, 117.
Villafranca, Treaty of (1859), 271.
Villars. Duc de. Marechal (1653-1734). 328.
Visconti, Ignazio, 319.
Vitelleschi, Mutio (-1906), 319.
Vogt d'Hunolstein, 337.
Volpi, 127.
∴ Voltaire, Arouet (1694-1778). 181, 371, 430.
✡ Vorovsky, Y. 615.
Vereinigung Verge waltigter Volker (V. V. V.), 631.

∴ Wagner, Richard (1813-1SS3), 679.
∴ Waite. Arthur E. 444, 506. 569.
Waldenses, 463.
∴ Walder. Phileas (-1893), 282.
Waldo, Peter (M1 Century), 464.
Waldorf System, 605.

∴ Wales, Prince of, (Edward VII) (1841-1910), 182, 400.
Wallace, Colonel R. H., 393.
Wallas, Graham, 557.
∴ Walter, Erich, 537.
✡ Warburg, Max, 614.
∴ Warren, General Joseph (1776), 191.
∴ Webb, John, 175.
Webb, Sidney, Lord Passfield, 557, 560.
Webb, Mrs Sidney, Lady Passfield, 562.
Webster, Nesta H., 295, 614, 631, 636.
∴ Wedmar, Colonel Baltzer, 331.
Weed, Thurlow (1797-1882), 229.
∴ Weinholz, August, 537.
∴ Weishaupt, Adam (1748-1830), 184, 313, 337, 370.
Wells, H. G., 562.
Wesley, John (1703-1791), 170.
✡ Wessely, Naphtali Hartwig (1723-1805), 184.
∴ Westcott, William Wynn (1848-1925), 298, 499, 506, 508, 536, 537, 568, 569, 571, 574, 575, 588.
Weston, 218.
∴ Whartons, 156.
∴ White, William Henry, 500, 502.
∴ Whitmer, David, 461.
Whitney, R. M., 627.
Whitton, Bridge, 462.
∴ Whytehead, Thomas Bowman, 400, 506.
Wickersham, George W., 596.
Wickliffe, John (1324-1384), 164.
∴ Wildey, Thomas (1783-1861), 212, 471.
Wiley, Robert, 461.
Wilhelmsbad, Convent of (1782), 353.
Wilkes, John (1727-1797), 476.
Willermoz, Jean, 353, 369.
William of Orange (1650-1702), 333.
Wilson, Charlotte M., 558.
Wilson, Sir Robert Thomas (1777-1849), 202.
Wilson, Thomas, 391.
✡ Winkoop, D., 615.
Witchcraft, 112.
Wittgenstein, Prince Louis of (1769-1843), 377.
✡ Wolf, Lucien (-1930), 410.
Wolff, Johann Christian (1690-1770), 152, 161.
∴ Woodforde, Rev. A. F. A., 501, 568.
∴ Woodman, Robert William (-1891), 500, 506, 528, 568.
∴ Woodruff, Wilford (1807-1898), 464.
∴ Wren, Sir Christopher (1692-1723), 175.

Xerophagists (Italian Mopses), 366.

∴ Yarker, John (1833-1913), 298, 337, 354, 407, 426, 444, 509, 520, 522, 524, 536, 537, 543, 571, 574, 575.
Yezidees, 131.
Ygdrasil, 604.
∴ Young, Brigham (1801-1877), 462.
Young England, 255, 435.
Young Europe, 255, 262, 435, 468, 636.
Young Germany, 255.
Young Ireland, 255, 435, 467, 468.
Young Italy, 205, 255, 434.
Young Poland, 255, 435, 453.
Young Switzerland, 255, 435.
Young Turk Movement, 585.
Youth Movement, 653, 654.
Youth Peace Federation, 652, 653.
Ypislanti, Prince Alexander, 439.
Yuan Shi Kai, 442.

Zahorowski, Hieronimus, 317.
Zam Bhotiva, 39.
✡ Zangwill, Israel (1864-1926), 410.

Zbaraski, Count George, 317.
Zend Avesta, 66.
Zeno, 98.
∴ Zetland, Earl of, 182, 278.
∴ Zinnendorf, Comte Nicholas (1700-1760), 332.
Zinnendorf, Rite of, 368.
✡ Zinovieff, *alias* of Apfelbaum, 651.
Zinzendorf, Count, 166, 170.
Zionism, 487.
∴ Zwack, Xavier, 371.'